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EIGHT LETTERS
ON
THE PROPHECIES,
RELATING TO
THE LAST TIMES;

VIZ. :
THE SEVENTH VIAL;
THE CIVIL AND ECCLESIASTICAL PROPHETIC PERIODS ;
AND THE TYPE OF JERICHO.

By JAMES HATLEY FRERE, Esq.

"SHOUT;—FOR THE LORD HATH GIVEN YOU THE CITY." Josh. vi. 16.

"IT IS DONE." Rev. xvi. 17.

LONDON:
HATCHARD AND SON, PICCADILLY;
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MDCCCXXXI.

415.



BY THE SAME AUTHOR,

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THE following series of Letters was commenced in consequence of a request from the Editor of the Record, that the Author would state his opinion as to the effusion, or non-effusion, in 1830, of the Seventh Vial; and was continued as being thought likely to be more extensively read than a longer and more regular exposition of the Apocalypse; with the idea also that it might be found desirable to pursue the same plan, as opportunity should hereafter occur, in giving the interpretation of the remainder of that Divine Book.

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LETTERS ON PROPHECY.

LETTER I.*

*The Seventh Vial poured out on the 27th July, 1830 ;—
The approaching rise of the young Napoleon to the
throne of Rome.—Reply to arguments urged to prove
that the effusion of the seventh vial has not yet com-
menced.*

SIR,—I do not know that I can meet your wishes, as obligingly expressed in the *Record* of Thursday week, in a more ready way than by transmitting to you the following extract from a letter, addressed by me, on the 9th August last, to a student of prophecy; containing my unbiassed opinion as to the true character and future result of the present Continental Revolution, then recently commenced.

“The great political event which the world has just now witnessed, I believe to be the commencement of the Revolution, *i. e.* the symbolical earthquake, of the seventh Apocalyptic vial; which, in its consequences, is of such stupendous importance, as to be the subject of no less than four different passages in the Apocalypse: viz., chap. iv. 5, viii. 5, xi. 19, and xvi. 18. It is unlike any former event except the earthquake of the first French revolution, spoken of in Rev. vi. 12, and xi. 13, which it will greatly exceed, both in extent and importance.

* This Letter appeared in the *Record* newspaper of October 14th, 1830; being written upon the invitation of the Editor, in reply to another correspondent of that paper.

“The day of Christ’s wrath, and the year of his redeemed, in which he will avenge upon the Papacy and the Papal nations, the death of his saints, having commenced in the year 1792, they were then visited by that wild revolutionary spirit symbolized by the four winds of Rev. vii. 1, by which it was appointed that the Roman earth should be destroyed; and thus were introduced the six first vials of the Apocalypse, which occupied the period of the thirty years of Daniel, extending from 1792 to Sept. 1823. The last of these six, which both in the Eastern and Western Roman Empire was a vial of preparation for the more eventful seventh, manifested itself in the Western Empire by the going forth again of the same spirit, or combination of all corrupt principles, symbolized by the three unclean Spirits going out of the mouth of the Pagan dragon, the Infidel beast, and the Papal false prophet, (Rev. xvi. 13, 14,) producing the preparatory only, and therefore the subdued, revolutions of Spain, Portugal, Naples, and Piedmont, which took place between 1820 and 1823.

“The present earthquake of the seventh vial (upon the pouring out of which a great voice is heard in heaven, saying, ‘It is done,’) will extend itself to all the countries where the preparatory revolutions manifested themselves, that is, over all the Papal Continent, and will bring all the Papal nations under a revolutionary chief, who was formerly king and will then be emperor of Rome; thus solving, in the person of the young Napoleon, the wonderful enigma of the septimo-octave head, (Rev. xvii. 11,) under whose leading they will go into perdition at the battle of Armageddon; where it appears probable that the motive for the combat on the part of antichrist will be to oppose the return of the children of Israel to their own land. Thus will all the enemies of Christ and of his Church

finally perish, and his kingdom of peace and righteousness be established on the earth ; in the near prospect of which we are called upon greatly to rejoice ; but cannot keep ourselves too estranged from that revolutionary and infidel spirit, which, though it is the rod with which Christ smites the nations and inflicts deserved punishment upon them, in these the last days, is described in Scripture as rising out of the bottomless pit, (Rev. xi. 7,) and as being sent thither again when its appointed work is accomplished. (Rev. xix. 20.)”

Thus the seventh vial, from its immense importance, is distinguished from the preceding six, not only by being set forth (Rev. iv. 5, viii. 5, xi. 19,) in the prefaces to each of the three histories of which the Apocalypse consists, as being the great and ultimate object of those prophecies ; but also by having a separate period assigned to it, viz., that of the forty-five years of Daniel ; while the six first vials all occur in the preceding period of thirty years ; and it will be found that whilst the whole six vials may be considered as containing judgments of various kinds, preparatory to the more important seventh, the last of these six is *entirely and professedly* of a preparatory nature, pointing verbally and in direct terms to this future seventh. If the sixth vial describes a judgment upon the Turkish empire, as taking place within its own period, which shall either subvert it, or *greatly reduce its strength*, it is declared that this judgment is inflicted as a *preparation* for the restoration of the ten tribes from the East, (Rev. xvi. 12,) at the close of the prophetic history of the world. If it is also said that while this judgment is taking place in the East, all manner of corrupt principles shall spread and work amongst the Papal nations of the Continent,

(Rev. xvi. 13, 14,) it again points to the seventh vial, and proclaims that this is a preparation for that great revolution which shall take place at the commencement of its period, and which, by producing a new division of the Papal kingdoms of the Continent, and thus giving to the seven-hilled metropolis of the Roman empire a new temporal head, shall establish that eighth head, who shall gather under him the whole powers of the empire; and at the close of its period go with them "into perdition" at the battle of Armageddon. Again, if in the period of the sixth vial a warning voice is heard, addressed to the Church, saying, "Behold, I come as a thief, Blessed is he that watcheth," it is to be considered as a preparatory warning, pointing to the termination of the same period of the seventh vial, as being the time when Christ will come in judgment upon his enemies, and, destroying them with a great overthrow, close the Gentile dispensation; while he prepares for the establishment of a new and more glorious dispensation, by bringing back the long-lost tribes of Israel, as well as those of Judah, to their own land. But it would be a great mistake, to infer that, because these three contemporary events, the restoration of the ten tribes, the battle of Armageddon, and the coming of our Lord, are thus mentioned in the description of the sixth vial, they are therefore to take place within its period; thereby leaving no events for the future and more important period of the seventh.

Your correspondent does not indeed refer to the third event, the coming of our Lord in judgment upon his enemies, as taking place previously to the effusion of the seventh vial; but others, upon the same grounds upon which he argues in reference to the two former events, have adopted this erroneous opinion; and have hence necessarily come to the same conclusion that the present

general convulsion on the Continent is not the actual earthquake of the seventh vial.

It is a happy circumstance, however, where any difference of opinion exists, if that of a neutral and unbiassed party can be obtained; and on this occasion I can safely appeal to the political writers, who one and all bear testimony to the fact that the second political earthquake has already commenced. The following observations of the *Morning Herald* on the 8th ult. were directly in point: "The *shock* of the French Revolution pervades the Continent, from the shores of the Tagus to the banks of the Volga, and kings and nations feel the trembling of the political *earthquake*." And amongst many other evidences which might be adduced to the same effect, it is said in the paper for this very day, that "the Revolution of 1830 was but the bringing to perfection that of 1789," and the two Revolutions are here placed in connexion with one another, as they are, by the symbols of the *two earthquakes* in verses 13 and 19 of Rev. xi.

I consider, therefore, that the period of the sixth vial, and its action amongst the Papal nations of the Western Roman empire, ended in September 1823, by the putting down the revolutionary spirit in Spain by the French arms, and that the period of the seventh vial then commenced, though its action only began on the 27th of July last.

I am, &c.

Tuesday, Oct. 5, 1830.

LETTER II.*

Remarks on the interpretation of Prophecy, and of the Apocalyptic Symbols—exemplified in the interpretation of the Seventh Vial.

SIR,—The great, I should almost say the only obstacle to that general diffusion of the knowledge of the prophecies, which it is so desirable and necessary to effect in the present awful crisis of the world, is the prejudice, the accumulation of ages, which has been produced by the continued failure of every attempt to give any such explanation of them (and more especially of the book of the Apocalypse) as shall carry conviction to the mind, or be adopted as a whole by perhaps any other individual than the expositors themselves; who have been even sometimes found to destroy, by a sweeping condemnation, the long-laboured productions of their own hands. So that it is hardly to be wondered at, though much to be lamented, if every attempt at exposition be now met by incredulity on the part of the Church; or that like the deaf adder she should stop her ears, when any one takes up the sweet harp of prophecy.

The contempt thus manifested should have been confined to scoffers without the Church, who might naturally have been expected to mock over her poverty and infirmity; but it has unfortunately been participated in even by those appointed to minister in her service, and has been transferred, in a considerable degree, to the prophetic Scriptures themselves; so that they have not hesitated to bring up an evil report of that good and pleasant land, as one that eateth up its inhabitants, and to dissuade from any

* This Letter appeared in the Record of December 2, 1830.

attempt to take possession of it, notwithstanding it is the peculiar gift of Christ to his people; while in direct contradiction to his own encouraging invitation, introductory to the Apocalypse, "Blessed is he that readeth and they that hear the words of this prophecy," they have not hesitated to say that there is no blessing to be expected from its perusal; not seeing that they thereby expose themselves to one of the most awful denunciations of Christ's anger, contained in the whole of the Scriptures, by which this portion of it is sanctioned: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

All that can be said to comfort the Church under this weighty and just charge, of having treated the message of the Lord with contempt, is, that it may be hoped the days of their thoughtless ignorance in this matter God hath winked at; a certain period being fore-ordained in the dispensations of his wisdom, for this farther revelation of himself to his Church; as formerly with respect to the revelation of his grace to the heathen world; for it is written, that the words of the prophecy were closed up and sealed "till the time of the end;" i. e., to that of the seventh vial just commenced: (see Dan. xi. 40. xii. 4, 9,) but now he calleth upon every one to repent of this their sinful negligence; because he has appointed a day in which he will visit her in mercy, and come in judgment upon the kingdoms of this world; and it rapidly approaches. May those who have been most culpable testify their sense of their error, by being the most forward in their exertions, through the light of that divine word which they have despised, to warn the world of their danger, and to prepare the Church for that most awful, yet glorious, of all events.

But it may be well to consider a little the arguments by which a non-compliance with the injunction to read the word of prophecy has been attempted to be justified. They are usually such as these ; that before they are fulfilled they are impenetrably obscure ; and that when fulfilled they will be so perfectly intelligible that no one can mistake respecting them : whence the inference is clear, that it can at no time be necessary to make them a subject of serious and diligent research. If, however, we examine the grounds of this argument, by a reference to matters of fact, we shall find, at least with respect to that important prophecy the Apocalypse of St. John, that it is completely untenable ; for though the first four seals have been the longest fulfilled, the Church has hitherto been entirely in the dark as to their interpretation : which obscurity pervading more or less the whole of the Apocalypse, has arisen from every commentator who has yet written upon it, having considered the seven trumpets as springing out of the seventh seal ; a mis-arrangement which has been in fact the sole cause of all the difficulty that has been experienced, and of all the consequent variety of unsuccessful interpretations which have been justly termed the great opprobrium of the subject.

The obscurity then complained of being found equally to affect all parts of the Apocalypse, the distinction made on this ground between the prophecies which are fulfilled and those which are not, considering the former alone as proper subjects of inquiry, cannot be maintained ; nor can the Apocalypse, as a perfect whole, be subject to such mutilation. Add to which, that before we can divide them into the two classes of the fulfilled, and the unfulfilled, we must already have carried the study of the book to the highest point of perfection.

Some have further undertaken to assert, as an additional ground for making this distinction, that God does not

design by prophecy to make us acquainted with events before they come to pass. But what know we of this ; or what authority have we to pronounce upon the unrevealed purposes of God, and to set up our own conjectures thus in opposition to his commands ? The general declaration, " Blessed is he that readeth the words of this prophecy," having no reference to any particular part or portion thereof, should be sufficient to dissipate a thousand such unfounded assertions. When Christ, giving to his Church a warning of future judgments, referred to a yet unfulfilled prophecy of Daniel, he said, " He that readeth let him understand ;" and on another occasion he enjoined them to make the designed use of the foreknowledge which had been given to them, saying, " Lo ! I have told you before."

As a practical example, however, will best establish the truth of these positions, we will consider the prophecy of the seventh apocalyptic vial, yet future, or but just beginning to be fulfilled ; and examine how far it may justify the current opinion, as to the uselessness of attempting to study prophecy, until after the events, to which it relates, shall have taken place ; or whether it be possible, having obtained the meaning of the preceding prophecies, to read this without interpreting it also. It thus begins :—

" *The seventh angel poured out his vial into the air ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.*" (Rev. xvi. 18.) The earth constituting the basis of every structure, or of all things erected thereon, as the mass of the common people are the basis of every political institution, or of the social edifice, an earthquake is the symbol employed in the Apocalypse to represent a political convulsion, or popular revolution ; and occurs also in Rev. vi. 12, and xi. 13, in both of which passages it describes

the French revolution of the year 1792. These fulfilled prophecies, therefore, being interpreted by the event, it would have been utterly impossible not to have formed the anticipation that the judgment of the seventh vial would open with a great political convulsion, or popular revolution, that most dreadful and inevitable of all inflictions in the political, as an earthquake is in the natural world: which anticipation has been fully verified by the great events of the last three months.

“And the great city was divided into three parts.” In the description given of the earthquake of the year 1792, Rev. xi. 13, it is said that a tenth part of the city, or one of the ten kingdoms of the divided Roman empire, viz., the kingdom of France, fell. It is impossible, therefore, that we should not now infer, from the declaration that the great city will be divided into three parts, that the ultimate effect of the present political convulsions on the Continent will be to bring that territory of the Papal Roman empire into the form of three great co-existent States, which, as bounded on the north by the Danube and the Rhine, had at an earlier period consisted of the ten kingdoms represented by the toes of Daniel’s image, and the horns of his fourth beast.

“And the cities of the nations fell.” The kingdoms here spoken of are obviously those distinguished from the ten which once constituted the great city of the Papal Roman empire; and are to be looked for as situated beyond its territorial limits. It were impossible, therefore, not to have anticipated from this prophecy, that the present revolution would extend itself to the other countries of Europe. The confirmation of which anticipation has been already seen in the revolutions of the Netherlands, Saxony, and Brunswick; and in the general revolutionary movements of the German States.

“ And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” As we know that Babylon the Great, seated on its seven hills, represents Papal Rome, we cannot but see it to be here plainly revealed, that the present infidel revolution will be the means of bringing the full measure of God’s wrath upon the whole Papal Establishment of the Continent; and of effecting that entire overthrow and destruction thereof described in Rev. xviii. The beginning of which we have already seen in the abolition of the Papal as the national religion both in France and the Netherlands; and in the contumely, and in many instances the infidel orgies, with which the public crosses erected since the restoration, throughout France, by the Jesuits, have been thrown down; so that, as has been lately stated by an eye-witness, the priests do not now dare to shew their heads in Paris. If we combine with these the threatening appearances in Spain, which have led the priests and monks to see the necessity of making preparations to defend their possessions, we may confidently say with him, that “ the fall of Charles the Tenth has drawn with it the fall of Popery.”

“ And every island fled away and the mountains were not found.” These objects, as apparently the most immoveably rooted in the system of nature, represent in the symbolical, or, as I would prefer to call it, the highly poetical and figurative language of the Apocalypse, those civil institutions which are the most deeply laid and firmly fixed in the political system. The symbols have been before employed in Rev. vi. 14, in describing the effects of the French revolution of the year 1792. The different wording of the two prophecies is however very remarkable; for whereas the earthquake of the sixth seal represented a revolution which was only preparatory, and introductory

to the seven vials ; and the old civil institutions were, after a time, to be re-established, as was effected upon the restoration of the Bourbons, it was only said that "every mountain and island were moved out of their places;" while, in the present judgment of the seventh vial of the seventh seal, the removal being final, and to be followed by no subsequent restoration, the prophecy is couched in the strongest possible terms, and it is said that "every island fled away, and the mountains were not found:" to which result it has been stated that the hopes and wishes of the revolutionary party in France now tend, namely, "that nothing that has been should be."

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great." In the meaning of the symbol of the hail there can be no ambiguity, as both from its expressive nature, as well as from the events of the period of the first trumpet relating to the history of the Eastern Roman empire, we know that it describes a desolating invasion from the cold regions of the north. If, therefore, we read the Scriptures with intelligence, can we avoid saying, that the final catastrophe of the Continent will be, that it will be overrun and desolated by the hordes or armies of the Russian empire; and that Buonaparte gave a manifest proof of his political sagacity, when he declared, (as is stated in the report of the conversations held by him during his captivity) that the march of events had an inevitable tendency to that crisis; and boasted that his own success in his Russian expedition could alone have averted it.

There remains only that part of the action of the seventh vial to be considered, which consists in its being poured out "*into the air*:" which, though it has not occurred

before in the prophecy, both from its expressive character, as well as from the effect which this vial is represented as producing over the whole Papal Continent, was many years ago interpreted as signifying that it would be one of universal influence. And now at its fulfilment we find it asserted, that the revolutionary fever is an epidemical disease pervading the whole Continent.

Thus it will appear, in examining this prophecy, that though the fulfilment, as far as it has occurred, has illustrated the views previously taken of it, there has in no instance been a necessity to wait for the event in order to give its true interpretation: and the same might be shewn to have been the case with respect to the preceding fifth and sixth vials, and all the other prophecies which have been fulfilled since the year 1813.

I am, &c.

October 30th, 1830.

LETTER III.

On the Ecclesiastical Prophetic Periods of the 1260, 1290, and 1335 years, as contained in Dan. vii. and x.-xii., and in the little opened Book of St. John.

THERE is no subject of enquiry more interesting than the prophetic periods; in which the Scriptures warrant us to believe, events most important to the interests of the Church will take place; and of the profitableness, and practical tendency of such enquiry, we have a remarkable instance in the history of Daniel; who, when in his captivity, *he understood by books the number of the years* whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish seventy years in the desolations of Jerusalem, this period then just expiring, was led to humble himself before God, and to pray that he would turn away his fury from the City Jerusalem, and cause his face to shine upon his sanctuary, which was desolate. And if the Church were not left in ignorance when the predicted period of her temporal captivity under the literal Babylon was about to expire, we can have no reason to suppose that she will now be so, as to the expiration of the longer period of her more grievous captivity under the mystic Babylon of the Apocalypse; her ultimate deliverance from which is represented as the object of a covenant ratified by the solemn oath of her Divine

head*, and as that upon which her own patience and faith are to be peculiarly exercised†.

Now this period of the 1260 years captivity of the Gentile Church, during which she is delivered into the hands of the Babylon of the Apocalypse, i. e. the little Papal horn of Daniel, who makes war with the saints and prevails against them, as also the farther extended periods of the 1290, and of the 1335 years, (Dan. vii. 25. xii. 7, 11, 12,) are stated to commence from the establishment of "the abomination that maketh desolate" (ver. 11), which event is at the present day almost universally dated A.D. 533, when the emperor Justinian issued an edict wherein, anathematizing all heretics, he acknowledged the Pope as head of all the churches of the western empire, and supreme judge in matters of faith, by this means giving the Papacy, in conjunction with the civil authority, a persecuting power against the saints; which periods thus commencing, respectively terminate, A.D. 1792-3, 1822-3, and 1867-8, as was shewn to be the case, with regard to the period of the 1260 years, by the great event of the first French revolution, completed by the deposition of the king, and the total abolition of royalty in France, on 20th September, 1792.

The succession of the second period of the thirty years during which the judgment begins to sit upon the little Papal horn, "to consume and destroy it unto the end," (Dan. vii. 26) was manifested immediately after the French

* And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half. Dan. xii. 7;— and the Angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven and swore by him that liveth for ever and ever. . . that. . . in the days of the voice of the seventh angel the mystery of God should be finished. Rev. x. 5—7.

† He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. Rev. xiii. 10.

revolution, by the pouring out of the first six Apocalyptic vials of wrath, upon the Papacy and the Papal nations; the symbolical actions of which accurately describe the six successive principal political events, and judgments of that period. Thus the breaking out of the noisome and grievous sore of Atheism, or the national and authoritative profession of Infidelity in papal France, answers to the description of the first vial.—The bloodshed of the reign of terror in the time of Robespierre, to that of the second vial.—The judgment upon the priesthood, or the overthrow of the Papal government of Rome by the Republican French arms, to that of the third vial.—The imperial tyranny of Buonaparte, to that of the fourth vial.—The occupation of the territory of France, the seat of the Infidel Beast, by the allied armies of Russia, Austria, Prussia, and Great Britain, to that of the fifth vial.—And the revolt of the Greek provinces from their subjection to the Ottoman empire in the east, to that of the sixth vial; contemporaneously with which the miraculous spread of revolutionary principles in the western Roman empire took place, as manifested in the revolutions of Naples, Piedmont, Spain, and Portugal; described by the going forth of the three unclean spirits of Rev. xvi. 13, 14; which revolutions were put down in Italy, by the power of the Austrian arms, and in Spain, by the prevalence of the French arms over those of the revolutionary government of the Spanish Cortes, in the month of September, 1823; an event which marked the termination of the sixth vial in the west, and the end of the period of the 1290 years.

The period of the forty-five years began when the preceding period terminated, viz. in September, 1823; and the events which peculiarly belong to it were first manifested on 27th July, 1830, by the breaking out in France of that great continental popular revolution, or symbolical earth-

quake, which is the first event of the seventh vial, and of the final judgment of the Papal Roman empire; to which general revolution those of the preceding period were only preparatory. With such connected and conclusive evidence, therefore, as the course of events has afforded to the fulfilment of prophecy within certain appointed times, we may fix with certainty the commencement of the period of millennial blessedness, and the expiration of the only remaining ecclesiastical period yet uncompleted, the 1335 years of Daniel, to the year 1867-8. And it will appear, that, as with the symbols, so also with the periods, the understanding those connected with the fulfilled prophecies, necessarily removes the ambiguity of the unfulfilled; and that the prophetic records of the Christian Church may hence be expected to obtain, or rather have obtained, in this the time of the end, an extraordinary accession of interest and importance, after having, as to their main design and use, been sealed until that time, according to the prediction they themselves contain*.

It would then be manifestly erroneous, on the grounds of the experience of the limited use which the Church has hitherto derived from the prophecies, to form any judgment of the degree of importance which may now attach to them, or of the purposes which they may be designed to serve in these the last days. And if it has pleased God through his written word, to reveal things to come, who will say that this revelation shall be suppressed, and his gift rejected? Does the Church feel herself so rich and increased with goods, that she has need of nothing? Do not the awful signs of the times,

* But thou, O Daniel, shut up the words and seal the book even to the time of the end—Go thy way, Daniel, for the words are closed up and sealed, till the time of the end.—Dan. xii. 4, 9.

and the thick gathering storm, rather give her reason to think that the period may shortly arrive when, destitute of outward support, and amidst furious and inveterate enemies, she may find in the knowledge that such things must first come to pass, which the word of prophecy affords, and in the assurance to be thence derived of the watchful care of her divine head, who will seem to address her in these words, "Behold I have told you before,"—a support sufficient, and not more than sufficient, to carry her triumphant through her trials, in the joyful hope of that grace which shall hereafter be bestowed upon her?

LETTER IV.

On the Civil Prophetic Periods indicated by the Visions of Daniel ii. and viii.; by the Woe-trumpets of St. John; and by the type of the Jubilee connected with the day of Atonement.

IN addition to the ecclesiastical periods already examined, which relate to the history of the Gentile church, and are specified in the vision of the four Beasts of Dan. vii. in the prophecy of the Things noted in the Scripture of truth, Dan. x.—xii., and in a part of the little opened Book of St. John, there are a series of civil periods, which have reference to the history of the kingdoms of the world, or of the four Gentile monarchies as succeeded by that of the Jews, and are the periods of time respectively embraced by the remaining prophecies of the great Image of Dan. ii., of the Ram and He-goat of Dan. viii., and by a part of the Sealed book of St. John, viz., the three woe-trumpets; each vision of Daniel commencing from the year in which it was seen; and the period of the woe-trumpets from the rise of Mahometanism, and ending with the common final object of this class of prophecies, the re-establishment of Jerusalem as the ruling metropolis of the world, and the cleansing of its sanctuary from the Mahometan superstition upon the destruction of the four Gentile monarchies; when it is said, Dan. ii. 44, that “the God of heaven shall set up a kingdom which shall never be destroyed.”

The symbols which describe the ecclesiastical periods are derived, as we have formerly seen, from the usual divisions of the natural year, consisting of 42 months, or

1260 days, of one month or 30 days, and of one month and an half or 45 days, each day representing a complete solar year, which periods are mentioned in the prophecies themselves; while the civil periods consist of sacred or perfect numbers, and being those of the duration of the several prophetic visions above enumerated, are not (excepting in one instance out of the three) verbally stated therein.

The first of these civil periods is of 2401 years, with the additional period of 49, constituting, together, the 2450 years of Gentile domination, or the duration of the vision of the great Image of Dan. ii. The second is of 1225 years, the duration of Mahometanism, or of the vision of the three woe-trumpets of St. John, (Rev. viii. 13,) being the half, or the dividing of the preceding period of 2450 years, and ending in the same year. The third is of 2400 years, or the duration of the Vision of the Ram and He-goat of Daniel viii., relating also to Mahometanism, and ending in the same year as both the preceding visions. The 2401, the 49, and the 1225 are square numbers, the 2400 is also a sacred number*, and as such employed in the institutions appointed for the service of the temple, and of Solomon's throne. 1 Chron. xxiii. 4, xxvii. 1—15.

As the testimony of Jesus Christ is the spirit and great object of prophecy, so it will be found that the prophecies containing the ecclesiastical and civil periods have reference, respectively, to the distinct offices of Christ; the former to his priestly office, as the Head and Redeemer of his church; the latter to his regal office, as King and Creator of the world: and farther, that these periods do not coincide with, but intersect each other like the Jewish civil and ecclesiastical years, where the distinction had

* See Theory of Sacred Numbers, Combined View, Edit. 1826, p. 260—265.

doubtless a corresponding typical import, and of which the one began about the autumnal, the other near the vernal equinox. Esth. iii. 7. Deut. xvi. 1. Exod. xii. 2.

The Jubilee, one of the most remarkable of the institutions of the Levitical law, indicates the same period, and refers to the same final event, as does the vision of the great Image of Daniel. It is thus described, Levit. xxv. 8—16: "Thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, and to all the inhabitants thereof: it shall be a Jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family." And in the subsequent verses, where they are prohibited from selling their land for a longer period than till the next Jubilee, it is said, "I am the Lord your God,—the land shall not be sold for ever, for *the land is mine*." That this type had a prophetic import cannot be doubted, since the Passover and all the other ancient feasts and typical ordinances of the ceremonial law may be justly considered as having been prophetic of events future at the time of their institution; and several of these, which related to events still future when the Apocalypse was written, are referred to and have their typical meaning greatly illustrated therein. The jubilee then being viewed in connection with the many direct promises which are to be found in the Scriptures to the same effect, cannot but be considered as containing a most striking and impressive prediction that the Jews should be again, in the latter days, put in possession

of that land of which God had sworn to Abraham, that he would give it to him, and to his seed for ever.

The jubilee was connected with that day on which, once in every year, atonement was made for the holy sanctuary, and for the tabernacle of the congregation, and for the priests, and for all the people of the congregation; when all the iniquities of the children of Israel, and all their transgressions, and all their sins were confessed over the head of the Scape-goat, and borne away into a land of forgetfulness (Levit. xvi.), for it was on the eve of this day that the Jubilee trumpet was first to sound, (Levit. xxv. 9.); and this as a typical promise, that God would hereafter put away the sins of his ancient people, through the atoning blood of Christ, is naturally united with the similar promise contained in the institution of the Jubilee, that they should be restored in the latter days to their own land, and to their former national privileges.

Another circumstance particularly worthy of remark is, that in the only three places of the Apocalypse of St. John, where the pouring out of the vials of wrath upon the apostate Gentile church and nations is mentioned, there is a direct reference made to this day of atonement. As, first, in Rev. viii. 3—5, where the representation of the incense ascending up before God out of the angel's hand, who here personifies the high priest making atonement for the people (see Levit. xvi. 12, 13.), is prefatory to the earthquake of the seventh vial.—And in Rev. xi. 19, previously to a second introduction of the events of this vial, it is said, that “the temple of God in heaven,” or the holy of holies “was opened, and there was seen in his temple the ark of his testament,”—a circumstance which only occurred in the whole course of the Jewish year, on the day of atonement.—And thirdly, in Rev. xv. 5, in the preface to the detailed account of all the seven vials, it is

again said, that "the temple of the tabernacle of the testimony in heaven was opened;" and it is from the holy of holies, so opened as on the day of atonement, that the seven angels go forth to pour out the vials of the wrath of God upon the earth. And where it is farther said (Rev. xv. 8) that "no man was able to enter into the temple till the seven plagues of the seven vials were fulfilled;" the period of these vials is again identified with the day of atonement, an allusion being evidently here made to the Levitical law (Lev. xvi. 17), that no man should be in the tabernacle of the congregation while the priest went into the holy of holies to make atonement. And as the Gentile Church, upon which the vials of wrath are poured out, cannot at one and the same time be the object of rejection and wrath, and of reconciliation and forgiveness, it is evident that the Jewish nation also is here referred to, as in chap. i. 7*; and that the important and interesting truth, conveyed by this constant union in the apocalypse, of the ceremonies of the day of atonement, and the pouring out of these vials; and in Isaiah lxi. 2, lxiii. 4, by the union of "the acceptable year of the Lord," (or the year of Jubilee,) with "the *day of vengeance* of God," is this; that as the rejection of the Jews was formerly the bringing in of the Gentiles; so the period of the pouring out of the vials of wrath, or of God's casting off the apostate Gentile church, and those nations who have so long held his ancient people in bondage, shall also be the period of their reconciliation, and of their restoration to their own land; by whose instrumentality, as we know from other prophecies, the whole world shall eventually be brought into the faith of the gospel. Ezek. xlvii. 1—9.

Thus it will appear, that whether we refer to the first promises of Scripture, and there read, that to Abraham

* Every eye shall see him, and they also which pierced him."

and to his seed the land of Judea, the appointed scene of the sufferings and of the subsequent glory of the Messiah, was given as an unalienable inheritance; or to the book of the apocalypse, which teaches us through its allusion to the day of atonement that the last great act of judgment upon the Gentiles introduces the fulfilment of this ancient promise, with all the important blessings to the world at large which are connected with it; or whether we refer to any of the prophecies and typical institutions of the intervening period; we find one eternal purpose of mercy gradually revealed as time advances; and are led, from the partial light thus obtained, to adopt the language used by the apostle of the Gentiles, in like reference to the mysteries of the Jewish and Gentile dispensations, "O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

I must defer, till my next letter, the explanation of the manner in which the Jubilee beginning on the day of atonement, and connected with the vision of the Great Image, also the vision of the Ram and He-Goat, and that of the three Woe-trumpets of the sealed Book of St. John, unitedly point to one epoch, when all these promises of Scripture to the Jews, and in them to the Church universal, will receive their full accomplishment.

LETTER V.

On the commencing and terminating dates of the various Civil Prophetic Periods.—Their intersections with the Ecclesiastical.—The diversity of the Jewish and Christian Sabbaths.—The termination of the series of Civil Periods, A.D. 1847.

IN continuation of my former letter I proceed to observe, that the type of the Jubilee, together with the day of Atonement, not only holds out to the Jew the promise of their future restoration to their own land, when God shall pardon, and cast into oblivion all their past national sins and transgressions, through the atoning blood of Christ, but also fixes, when considered in connexion with the vision of the Great Image of Daniel, the period when these promises shall be fulfilled. For as, in the ecclesiastical periods, the apparent diurnal revolution of the sun, or its motion from one point in the heavens till it reaches the same again, is used as the symbolical expression for that longer period of its annual revolution through the various seasons, till it returns again to its former apparent place in the heavens; and the 1260 prophetic days thus represent a period of 1260 natural years, of which days are the component parts; so every single year of the 49 years preceding the jubilee represents a complete period of 49 years, and the whole together 49 times 49, *i. e.* 2401 years; which, with the additional period of a fiftieth 49 (significantly represented in the type by the separated single jubilee year), which is *occupied by the infliction of judgments upon the Gentiles, and in the restoration of the Jews to their own land*, makes altogether 2450 years to be the complete “times of the Gentiles.”

The action of the vision of the great Image, which embraces these times of the Gentiles, and describes its events, begins, similarly to all the other historical visions, from the year when it was seen, and that year being B. C. 603, (as per marginal date, Dan. ii. 1,) its first period of 2401 years, terminated A. D. 1798; when the important epoch was marked by the overthrow of the civil Papal government in Rome, the capital of the last of the four Gentile monarchies, by the French arms, and the establishment of a republican government within it under their influence; an event predicted by the third Apocalyptic vial of wrath. And the Jubilee period, thus beginning with the first fall of Rome in the year 1798, will terminate at the distance of 49 years from that time, viz., in the year 1847, with the rise of Jerusalem, upon the final overthrow of the power of Rome at the battle of Armageddon: Rome being now the antagonist power to Jerusalem, as was once the ancient Babylon, its prophetic type; so that the rise of the one is naturally connected with the fall of the other. At this epoch, then, Jerusalem will be re-established to be again as in the days of her first kings, (prior to her subjugation and long periods of oppression and captivity,) the metropolis of the whole world; after which there will remain only a period of 20 years for the conversion of the Gentile world through the instrumentality of the restored Jews before the commencement of the glorious period of the Millennium.

These times of the Gentiles are likewise confirmed by the sacred character of the times of the Mahometan power, ending in the same year 1847, by which Jerusalem is peculiarly trodden under foot, according to the words of our Lord, that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled; for the Mahometans beginning their reckoning from the Hegira,

A. D. 622, which is also found to be the commencement of the three woe-trumpets, from hence to A. D. 1847 is a period of 1225 years, a sacred or square number, and the half, or the dividing of the great civil period of the 2450 years of Gentile domination; in the same way, as in the ecclesiastical periods, the time, times and an half is the dividing of a period of seven times.

The year 1847 is farther pointed out by the vision of the Ram and the He-goat as the epoch when Jerusalem will be cleansed from the pollution of the Mahometan superstition, as well as restored to political power. For a period of 2400 years, reckoning from B. C. 553, when the vision was seen, (*vide* marginal date, Dan. viii. 1,) ends in that year; and this I am fully assured was the correct and original reading of the period; for as the action of the vision begins, like all the other historical prophecies, from the time when it was seen, had it been only of 2300 years it would already have terminated, and the sanctuary would have been cleansed A. D. 1747.

The civil and ecclesiastical periods, which have been the subject of this and the two preceding letters, and have reference to the regal and priestly offices of Christ, thus intersect each other, conformably to the type of the Jewish civil and ecclesiastical years; viz. the first period in the civil history of the western Roman empire (contained in the first four homogenous seals of the apocalypse) is intersected between the third and fourth seals, by the commencement of the ecclesiastical period of the 1260 years, A.D. 533; and this ecclesiastical period is itself intersected, A.D. 622, by the commencement of the civil period of the woe-trumpets, or the 1225 years of the Mahometan power, which treads Jerusalem under foot. The next ecclesiastical period of the 30 years is also intersected by the termination of the civil period of

the 2401 years, A.D. 1798. And again, the last ecclesiastical period of 45 years is also intersected by the termination of the various civil periods of the 49, the 1225, and the 2400 years, A.D. 1847; as will more clearly appear in the following recapitulation, according to their chronological order, of the several prophetic epochs already mentioned; where the civil and ecclesiastical epochs will be found, subsequently to the commencement of the Christian era, to occur *alternately*:—

B.C. 603. The year in which the vision of the Great Image was seen, being the commencement of a civil period of 2401 years' continuance of Gentile domination over the Jews.

B.C. 553. The year in which the vision of the Ram and the He-Goat was seen, being the commencement of a civil period of 2400 years' duration of that vision.

A.D. 312. The commencement of the first four seals of the Apocalyptic *civil* history, containing those judgments by which the Pagan Roman empire was subverted and divided into ten kingdoms.

A.D. 533. The commencement of the *ecclesiastical* period of 1260 years, or the establishment of the Papacy as a persecuting power by the edict of the emperor Justinian, issued previously to the commencement of his wars in Africa and Italy, which are described under the fourth seal.

A.D. 622. The Hegira, or commencement of the Mahometan *civil* period of 1225 years' duration of Mahometanism, being one half of the times of the Gentiles.

A.D. 1792. The termination of the *ecclesiastical* period of 1260 years' captivity of the Gentile Church, marked

by the first French revolution, symbolically described as the earthquake of the sixth Apocalyptic Seal, and the first earthquake of the "Little opened book."

A.D. 1793. The termination of the *civil* period of 2401 years' continuance of Gentile domination over the Jews, marked by the overthrow of the civil government of Rome, the capital of the last Gentile monarchy, by the republican French arms, as described by the effusion of the third Apocalyptic vial of wrath.

A.D. 1823. The termination of the *ecclesiastical* period of the 1290 years, marked by the completion of the effusion of the first six Apocalyptic vials of wrath.

A.D. 1847. The termination of the *civil* period of the 1250 years of Gentile domination, or (which is the same thing) of the Jubilee civil period of 49 years, to be marked by the re-establishment of Jerusalem as the metropolis of the whole world, and the restoration of the Jews to their own inheritance. Also of the 2400 years of the vision relating to the Mahometan "little horn;" to be marked by the cleansing of the sanctuary at Jerusalem from that superstition. Also of the 1225 years' duration of Mahometanism, to be marked by the entire destruction of that power.

A.D. 1867. The union of the *civil* and *ecclesiastical* periods being the commencement of the universal millennial blessedness, when Christ will be known and acknowledged both as king and priest, the whole world will be under a theocracy, of which the former Jewish theocracy was the example and type, and both Jew and Gentile will be also united together into one Church: and thus in the same manner as in the Apocalypse, the separate histories of the persecuting Roman empire and of the Apostate Church, contained in the sealed and little opened book, are at length united in the common period of the vials of

wrath, or "the great day of the wrath of the Lamb;" so the separate histories of the Jewish and Gentile Churches of Christ will at the close of their respective dispensations be united in the millennial day of unbounded mercy.

The different commencements of the Jewish civil and ecclesiastical years, and the familiar and interesting example of the diversity between the Jewish and Christian sabbaths alike confirm the explanation which has been here given relative to the mutual intersections of the civil and ecclesiastical grand prophetic periods. The beginning of the Jewish civil year was celebrated in the month Tisri, answering to our September, by the sounding of trumpets, called the feast of trumpets, being considered as the time of the creation, "when the morning stars sang together and all the sons of God shouted for joy," (Job xxxviii. 7,) thus giving glory to Christ as Creator and King. But the ecclesiastical year was reckoned from the month Abib, or March; for at the institution of the passover, and the dedication of all the first-born males of the Israelites unto God, upon their deliverance from the sword of the destroying angel by the blood of the paschal lamb, they were commanded to reckon the month in which that event took place as "the beginning of months," and they thenceforward observed these two distinct anniversaries. So also with respect to the sabbath; at the introduction of the present dispensation, when Christ the true paschal lamb was slain, an alteration was directed to take place in the division of the week, similar to that which had formerly been made in the division of the year; and the Christian Gentile Church now keep the ecclesiastical sabbath on the first day of the week, in reference to Christ in his priestly office, and in commemoration of the work of redemption completed by his resurrection from the grave; while the Jews still keep

the ancient civil sabbath on the last day of the week, in reference to Christ in his regal office, and in commemoration of that day on which God rested from all his work that he had created and made.

Whether therefore we refer to the types of the Old Testament dispensation, or now contemplate the Jew and the Gentile and their diverse sabbaths, the former still celebrating the ancient civil sabbath, having reference to Christ as King and Creator of the world, or to the work of creation completed; and the Christians celebrating the ecclesiastical sabbath, in reference to Christ in his priestly office, and in commemoration of the work of redemption completed; we should recognize the care our Lord hath taken that we should acknowledge him distinctly as manifested in his several offices. We should accordingly look forward with hope and desire to his future glorious and open revelation of himself as King and Creator; to which, as it now approacheth, he testifieth both by his word and by all the great events which are taking place around us; and by his Spirit also opening in his word those types and prophecies which predicted it.

The result of the foregoing inquiry is most important; fixing the epoch, A.D. 1847, as being that of the civil establishment and restoration of the Jews; and as necessarily leading to the inference, that then, or very possibly several years prior to it, the awful event of the battle of Armageddon, will take place, which is called "The Coming of the Lord" in regal power, to take vengeance upon his Gentile enemies; of which a warning has already been given by him to his church in the past period of the sixth vial, (Rev. xvi. 15,) "Behold I come as a thief; blessed is he that watcheth." In the like terms he warned his disciples of the approaching destruction of Jerusalem, and the end of the Jewish dispensation, which was to

take place before the generation which he addressed should be passed away, and which St. John in particular was to live to witness, (Mark ix. 1, John xxi. 22); combining his predictions, as to these two great acts of regal power, with those relating to his last great act of coming in regal power at the end of the world to judge men and angels. To us, therefore, who live at the close of the Gentile dispensation, as forcibly as to his disciples who lived at the close of the Jewish dispensation, should that admonition be considered as now addressed, "Watch therefore, for ye know not what hour your Lord doth come," Matt. xxiv. 42, xxv. 13.

NOTE I.

The Hegira, A.D. 622, is found to be the commencement of the three Woe-Trumpets.—page 27, line 1.

The peculiar judgment to be inflicted upon the Eastern branch of the Roman empire by the Saracenic locusts of the first woe-trumpet, to whom it was given by the word of prophecy "to torment men," was, that they should bring it into a *tributary* state. Their demand, therefore, from every nation whom they attacked, was from the first the acceptance of the Koran, or the payment of *tribute*. The judgment to be inflicted upon the same branch of the empire by the Turkish or Euphratean horsemen of the second woe-trumpet, to whom it was given by the same word of prophecy "to kill the third part of men," was its entire overthrow and *annihilation*. The two degrees of suffering and injury to which the natural body is liable, being used as symbolical expressions for the two degrees of injury which are inflicted by enemies upon a nation or political body.

The period of the symbolical "five months," or 150 natural years of the first woe-trumpet, must therefore be reckoned from the first origin of the Mahometan superstition and dominion, as propagated and enforced by the Saracens, viz. the Hegira, A. D. 622, so as to terminate with the year in which the Eastern Empire was first brought under *tribute*, A. D. 772 (see Universal History, vol. xvii. p. 48,) on the same principle as the period of "an hour, and a day, and a month, and a year," or the 391 years of the second woe-trumpet is reckoned from the first conquests of the Turks about the sources of the Euphrates, A. D. 1062, to A. D. 1453, the year in which the power of the Romans in the East was *annihilated* by the capture of Constantinople.

NOTE II.

The action of the vision of the Ram and He-Goat, like that of all the other historical prophecies, begins from the time when it was seen—page 27, line 16.

The conformity of the time of the commencement of this vision with the general rule observable in all the other historical prophecies, is evidenced by the pushings of the symbolical Ram "to the west, to the north, and to the south," accurately describing the long series of victories which occupied a period of twenty-one years; and which Cyrus the Great, at the time this vision was seen, was just entering upon; the pushing southward representing the conquest of Babylon, with which they terminated; an event most important to the Jewish nation, to whom the prophecy was addressed; and equally so in the history of the Medes and Persians, to whom it related, as by it they obtained the empire of the world, or, in the words of the prophecy, "became great;" and the evidence is conclusive, because there are no other victories of the Medes and Persians to which these symbolical actions can possibly be referred, (see Combined View, p. 283—287).

It is farther to be observed, that as in the vision of the great Image, or in the prophetic history of the first empire, the head of Gold represents both Nebuchadnezzar and the kingdom of Babylon, over which he ruled; for Daniel says (chap. ii. 38), "Thou art this head of Gold." And as in the history of the third empire the He-goat, having a notable horn between his eyes, represents both the kingdom of the Greeks, and Alexander the Great, the sovereign of that kingdom, called (Dan. viii. 21) "the first king," to whose posterity it is declared the sovereignty should not descend; and as, in the history of the fourth empire, the beast of the bottomless pit, having seven heads and ten horns, (Rev. xvii. 10, 11,) represents both the western Roman empire, and the eighth king, or last sovereign of that empire: so in the history of the second empire, the Ram represents not only the kingdom of the Medes and Persians, but also the sovereign for the time being of that kingdom, that is (if the vision begins from the year in which it was seen), Cyrus the Great. Now the Ram in this prophecy is said to do according to his will, (Dan. viii. 4,) which prophetic expression is never elsewhere used except in reference to the actions of those who have obtained in history the surname of *the great*, as in Dan. xi. 3, "A mighty king shall stand up, that shall rule with great dominion, and *do according to his will*." And again in Dan. xi. 15, 16, "So the king of the north shall come and *do according to his own will*, and none shall stand before him." Which passages are universally acknowledged to refer respectively to the actions of Alexander *the Great*, and to those of Antiochus *the Great*. And the same expression again occurs Dan. xi. 36, "The king shall *do according to his will*, and he shall exalt himself and magnify himself above every God—and honour the God of Forces—with gold and silver and precious stones and pleasant things. Thus shall he do in the most strong

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holds with a strange God whom he shall acknowledge and increase with glory, and he shall cause them to rule over many and shall divide the land for gain :'' where the passage, as certainly, refers to the actions of Napoleon *the Great*, his acknowledging "the God of War" as his tutelary deity, and his dividing the conquered territory of the continent of Europe amongst his relatives, general officers, and military followers. The occurrence, therefore, of the same term in Dan. viii. 4, where it is said that the Prophet "saw the ram pushing westward and northward and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he *did according to his will* and became Great ;" is a farther proof, were any required, that the actions here described can be none other than those of *Cyrus the Great*.

NOTE III.

The beginning of the Jewish civil year was celebrated in the month Tisri, answering to our September, by the sounding of trumpets, called the feast of trumpets, being considered as the time of the creation.—Page 30, line 8.

"The Hebrews had their sacred, and civil year, the former for the celebration of their feasts and religious ceremonies, which began with the month Nisan (otherwise called Abib), answering to our March ; the latter for the ordering of their political or civil affairs, which began in Tisri, or September."—See the word "MONTH"—Cruden.

"And the Lord spake unto Moses, saying, Speak unto the Children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation," Levit. xxiii. 23, 24 : upon which Bagster has the following note, "*Zichron teroodh*, here rendered 'a memorial of blowing of trumpets,' properly signifies A MEMORIAL OF TRIUMPH OR SHOUTING for JOY. This festival is generally called the feast of trumpets ; and, though the scriptures have not expressly declared the reason of its celebration, yet as it fell in the seventh month of the sacred year, which was the first of the civil year, that is, the month Tisri, answering to our September, the opinion very generally embraced by both Jews and Christians is, that it was a memorial of the creation of the world, at which 'the Sons of God shouted for joy,' and which is supposed, not altogether without reason, to have been at this season of the year. The month Tisri was not only anciently, but still is, reckoned by the Jews the first month of the year ; and the feast of Tabernacles, kept in this month, is said to be, as it is correctly rendered in the margin, 'at the revolution of the year,' Exod. xxxiv. 22 ; importing, that at this season the year had revolved, and was beginning anew. So that this feast was the new year's day, on which the people rejoiced in a grateful remembrance of God's benefits, and implored his blessing for the future year."

NOTE IV.

The ecclesiastical year was reckoned from the month Abib, or March ; for when the passover was instituted, and " the Church of the first-born " founded by all the first-born of the house of Israel, who were delivered from the sword of the destroying Angel by the blood of the paschal Lamb, being devoted to the service of God, they were commanded to reckon the month when this event took place as the beginning of months.—Page 30, line 15.

" Observe the month of Abib, and keep the passover unto the Lord thy God : for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the Lord thy God of the flock and the herd."—"This month shall be unto you the beginning of months : it shall be the first month of the year to you." Deut. xvi. 1, 2. Exod. xii. 2.

" Thou shalt set apart unto the Lord all that openeth the matrix : and every firstling that cometh of a beast which thou hast, the males shall be the Lord's,—and every first-born of man amongst thy children shalt thou redeem, and it shall be when thy son asketh thee in time to come, saying, What is this ? that thou shalt say unto him, By strength of hand the Lord brought us out of Egypt from the house of bondage ; and it came to pass when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast : therefore I sacrifice to the Lord all that openeth the matrix, being males, but all the first-born of my children I redeem." Exod. xiii. 12—15.

" And the Lord spake unto Moses, saying, ' And I, behold I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel : therefore the Levites shall be mine.' " Num. iii. 11, 12.

" The general assembly and Church of the *First-born*." Heb. xii. 23.

LETTER VI.

The fall of the idolatrous city of Jericho, compared with the apocalypse of St. John, being respectively a type and prophecy of the destruction of the kingdoms of this world.

ONE of the most remarkable of the several ceremonial, or historical types of the Old Testament, which are evidently referred to, and have their meaning illustrated in the apocalypse of St. John, is the destruction of the city of Jericho by Joshua; which city being the first of the land of Canaan that fell before the children of Israel, and the first-fruits of victory, is to be considered as a representative of the whole land of the Canaanites; and as being therefore, equally with it, a type of those kingdoms of the world which shall eventually be delivered from the power of Satan, and over which Christ shall reign with his saints "for ever and ever;" agreeably to the prediction of the Apocalypse (chap. xi. 15), "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever;" and to the similar prophecy of Daniel (chap. vii. 18), "The Saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." Thus a late eminent divine observes, "The city of Jericho is understood by the best expositors of the Christian Church to be emblematical of the world in several respects. It was accursed to the Lord for the wickedness of its inhabitants, as the world is now subjected to a curse for the disobedience of man. Jericho was formally devoted to ruin and destruction: the world itself is under a like sen-

tence; being kept in store against the day of judgment. And the circumstances attending the destruction of the world are selected and worded in such a manner, as to shew a plain allusion to the fall of Jericho." And again he observes, "The city of Jericho presents itself to us as a figure of this world, in which we now live, as being wicked, as being in opposition to God, as being blind to impending judgments; the people of Jericho are distinguished by the title of "those that believed not"* (Heb. xi. 30, 31).—The Israelites, as the chosen people of God, are always representatives of the true Church; and Joshua, or Jesus (as the word is otherwise rendered, Heb. iv. 8), whose name signifies "The Lord, the Saviour," is universally acknowledged to have been a type of Christ, the captain of our salvation. Nor has the apparent agreement between the peculiar means which were directed to be employed in the taking of the city of Jericho by the children of Israel, and the general plan and structure of the Apocalypse, altogether escaped the notice of commentators; though they universally destroy the parallel, and render the allusion to the type obscure, by erroneously arranging the seals, trumpets, &c., of which the Apocalypse consists, into three successive septenaries, instead of only two, which is its true form, and in accordance with the type.

In proceeding now to compare more minutely these two portions of the Old and New Testament, by which they will be made mutually to illustrate each other, we shall find (as is also remarkably the case in the history of Joseph, considered as a type of Christ in his humiliation, and subsequent exaltation to be the Saviour of his brethren), that the parallel holds good not only in the grand outlines of the histories, as has indeed been already

* Works of the late Rev. W. Jones of Nayland, vol vii. p. 210.

recognized by commentators, but extends also to many of the minute particulars.

Thus we are told at the commencement of the historical narrative, that when Joshua was by the city of Jericho, which was straitly shut up because of the children of Israel, he looked, "and behold, there stood a man over against him with a sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us or for our adversaries; and he said, Nay, but as captain of the host of the Lord am I now come; and Joshua fell upon his face and did worship, and said unto him, What saith my Lord unto his servant? and the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy, and Joshua did so;" And the Lord then said unto Joshua, "See. I have given into thine hand Jericho, and the king thereof, and the mighty men of valour."—So in the corresponding history of the Apocalypse, at its first opening, our Lord Jesus Christ manifests himself to St. John in a glorious vision, as the head of his Church, or as holding its ministers in his right hand; and as "the Alpha and the Omega, the first and the last, which is, and which was, and which is to come, the Almighty;" while out of his mouth, in reference to his character as "The Word of God," proceeded as the likeness of a two-edged sword, that fiery law with which he will in the last days destroy his enemies; when he, whose name is there said to be "The Word of God" shall rule them with a rod of iron and tread the winepress of the fierceness of his wrath. After which St. John was commanded by our Lord to write "the things which should be hereafter," (Rev. i. 19,) or to record those prophecies which declare the kingdoms of the world to be devoted to destruction, and given into the hands

of the martyred saints in heaven, who pour out the vials of wrath upon them.

The next particular stated in the history of the destruction of Jericho is, that the armed men of Israel were directed to precede the ark, where Christ ever manifested his glorious presence on the mercy-seat, as the head of his Church and people, reigning between the Cherubim; the armed men fitly representing the Church, in the latter ages of the world, and *in its glorified state*, in possession of the attribute of *power*; *arms* being in symbolical or figurative language commonly used as a natural emblem of *power*; as in the following words of an hymn, "The Church *armed with power*:" and in like manner the horn, as being the weapon of offence with which a large portion of the animal creation is *armed*, is employed in the poetical language of the Scriptures as another symbol for *power*. The priests, representing the same Church as possessing the attribute of *holiness*, were also to precede and accompany the ark; and the unarmed multitude, representing the Church in a state of humiliation, were to follow in the rereward.—So, in correspondence with this appointed order, we find in the Apocalypse, that subsequently to the introductory vision of Christ in chap. i., in the vision of the mediatorial throne of chap. iv. v., the church of the martyrs in heaven, complete there in *power* and *holiness*, are represented as "*kings*," exercising their attribute of *power*, by the twenty-four Elders seated on *thrones* and having crowns on their heads, who cast their crowns before the mercy-seat or mediatorial throne upon which Christ is seated, ascribing to him that "glory, honour, and *power*" (Rev. iv. 4, 10, 11,) which they derive from him, while the same Church are next represented in their office as *priests*, in possession of the attribute of *holiness*, by the four

Living Creatures or Cherubim "full of eyes within," or filled with the Holy Spirit, who are in the midst of the throne and round about the throne, and cease not day or night in their ascriptions of *holiness* to Christ, from whom all their holiness is derived, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," (Rev. iv. 6—8); while *the Church on earth*, in a state of humiliation, and not yet armed with power, are represented in the xivth chapter of the Apocalypse, by the symbol of the 144,000, out of all the tribes of Israel, "standing on mount Sion," itself an emblem of the Church; and as forming one portion of the Church universal, they are said to sing their new, or extemporaneous, song of thanksgiving "before," i.e. *in the presence of, the four Living Creatures and Elders*, or of the glorified Saints in heaven, but not as being armed with power; for we may remark that throughout the Apocalypse the cries for vengeance, which bring down judgments upon the earth, always proceed from the Church of the martyrs in heaven (Rev. vi. 9, 10; viii. 3, 5; xi. 16—18; xiv. 17, 18), who also pour out the vials of wrath, which destroy the earth (Rev. xv. 7); while the prayers of the Church on earth are only for the merciful interpositions of our Lord, (Rev. xiv. 15.) 1 Cor. xv. 43.

Again we find that the ark thus preceded by the armed men, and by seven priests blowing seven trumpets of rams'-horns, compassed the city for seven days, making one circuit each day, with the exception of the last, when they compassed it seven times; and at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, "Shout; for the Lord hath given you the city."—"So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people

shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.”—In conformity to which type, consisting as it does of a double septenary, or of six days, during each of which one circuit was made round the walls of the city, followed by a seventh day in which seven circuits were made, we find, in the first of the two parallel divisions of the Apocalypse, six seals followed by a seventh seal subdivided into seven vials; and in the second, six trumpets followed by a seventh trumpet subdivided into seven thunders; each seal being parallel to its trumpet, and each vial to its thunder. And again in Rev. viii. 2, at the commencement of one of these parallel divisions of the Apocalyptic history, we find a representation of seven angels, designated as those “*which stood before God*” as members of the Church in heaven in their *priestly* office, that is, who like the seed of Aaron stand before God to minister in the holy office, and to whom are given seven trumpets; by the sounding of which, the seven periods of judgments are introduced which conclude with the fall of Babylon; and the last of these periods is subdivided by the seven thunders, which equally with the voices of the trumpets, as being the most sublime sounds that are known, indicate the voices of the Church in heaven, announcing, in the exercise of their prophetic office, the judgments which are about to be brought upon the world: and when the last of the seven thunders has been heard, or (which is the same thing) when the last of the seven vials has been poured out, a great voice proceeds from the throne of Christ, saying “It is done,” and there are great voices also of the Church in heaven, and thunderings, and lightnings accompanied by an universal and final earthquake by which the kingdoms of this world are

overthrown; for it is said, in the description given of this last judgment, that "the great city was divided into three parts; and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

The analogy which has thus been found to exist between the two histories with respect to their introductory visions or glorious manifestations of Christ to his servants—to their representations of the Church of Christ in the exercise of power and holiness in heaven, and in a state of humiliation upon earth—and to the division of their times into the periods of two successive septenaries, will be found to extend itself also throughout the remainder of these narratives, or to the acts of the spies and unarmed men of Israel previous to the fall of the city of Jericho on the one hand, and to the preparatory labours of the Church on earth previous to the great destruction at Armageddon, as described in the xivth chapter of the Apocalypse, on the other; the comparison between which portions of the respective narratives will form the subject of the next letter.

LETTER VII.

The preparatory work of the spies or unarmed men of Israel previous to the destruction of Jericho, compared with that of the Church on earth preparatory to the general destruction at Armageddon.—Recapitulation of the several points of resemblance between the fall of Jericho and the fall of the Apocalyptic Babylon.

IN order to complete the comparison between the fall of the city of Jericho, as narrated in the book of Joshua, and the destruction of the kingdoms of this world, as described in the Apocalypse, I would observe, that the Church of the Israelites at the time of sending out the spies, previously to the destruction of this city, had passed through their wilderness state, and were upon the borders of Canaan, about to take possession of their inheritance; being also called, in reference to this period of their history, *the first fruits* unto God. "I remember the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness in a land that was not sown, Israel was holiness unto the Lord and *the first fruits* of his increase, (Jer. ii. 2, 3). So in the Apocalypse, the Church having been brought, in the xiiith chapter, through the forty-two months of its wilderness state, is represented in the xivth chapter by the "hundred and forty and four thousand of *all the tribes of the children of Israel*," who are called also "the *first fruits* unto God, and unto the lamb."—(Rev. vii. 4, xiv. 3, 4.)

The first act of the spies or the unarmed men of Israel preparatory to the fall of Jericho was to visit the house of Rahab; of whom it is said, that she "perished not

with them that believed not, when she received the spies in peace," (Heb. xi. 31), and who is therefore set forth as an example of those who shall be saved by faith, amidst the universal destruction of the ungodly; and who testified her belief in the coming judgments, and in the almighty power of God, saying, "I know that the Lord hath given you the land, and that your terror hath fallen upon us; for we have heard how the Lord dried up the waters of the Red Sea for you, and what ye did unto the two kings of the Amorites that were on the other side Jordan, Sihon, and Og, whom ye utterly destroyed; and as soon as we heard these things our hearts did melt because of you, *for the Lord your God, he is God in heaven above, and in the earth beneath,*"—(Josh. ii. 9—11.) Rahab and the children of Israel being thus made alike to represent the true Church of Christ. So in the Apocalypse the same Church, who in chap. vii. and xiv. are represented by the *sealed tribes of Israel*, are described, chap. xi. 13, as that *remnant* who were affrighted by the judgments of God manifested in the first earthquake of the little opened book which marked the termination of the 1260 years of its wilderness state, and "gave glory to the God of heaven;" and the first work of this Church (equally represented by the remnant and the tribes of Israel) preparatory to the battle of Armageddon is the sending forth the Gospel to every nation, throughout the whole world; as described by the flight of the angel "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying, with a loud voice, Fear God, and *give glory to him*; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters," Rev. xiv. 6, 7.

The next preparatory work of the ancient Church, as represented in the historical type by the faithful Rahab, after the confession of her belief in the power and justice of God, was to warn her kindred that the city was about to fall, and that destruction would inevitably come upon all the idolatrous inhabitants thereof; which induced them to separate themselves from them, and to seek a refuge under the divine protection.—So the second work of the believing Church on earth preparatory to the battle of Armageddon is described in Rev. xiv. under the symbol of the flight of a second angel, saying, in the language of prophecy, which speaks of things future as if they were present, “Babylon is fallen, is fallen, that great city,” or otherwise is most assuredly about to fall, (see Isai. xxi. 9,) and the last preparatory labour of the Church is shewn under the symbolical representation of the flight of the third angel, saying, “If any man worship the beast and his image, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.” And these warnings* are again described in a parallel portion of the Apocalypse, chap. xviii. 2, 4, by the angel who descends from heaven lightening the earth with his glory, and crying mightily with a strong voice, saying, “Babylon is fallen, is fallen,” followed by the exhortation of Christ himself, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

We next find in the typical history, that Rahab having collected in her house all her kindred, protected by the token of the scarlet thread, which she had been directed by the spies to bind in her window, and which, like the blood of the Paschal Lamb upon the lintels and upon the door-posts, protecting the Israelites from the sword

of the destroying Angel, must be considered to have been a representation of the atoning blood of Christ, the young men, according to the covenant they had made with her by oath, and at the command of Joshua, went and brought her out, "and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel;" and Joshua saved Rahab alive, and she dwelt in Israel. So in the fourteenth chapter of the Apocalypse, after the warning voices of the three angels have gone forth, our Lord Jesus Christ is next represented (ver. 14—16), as gathering in the harvest of the earth; in answer to the prayers of the Church for such divine interposition; or, as taking his people under his immediate protection previously to the great destruction of his enemies at the battle of Armageddon.

Finally, it is said in the historical type that they utterly destroyed all that was in the city of Jericho, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword: and they burned the city with fire, and all that was therein; and Joshua said "Cursed be the man before the Lord that riseth up and buildeth this city Jericho."—So the fourteenth chapter of the Apocalypse concludes with the last great act of judgment upon the kingdoms of this world, or the battle of Armageddon, described under the figure of the treading of the wine-press of the wrath of God, and of the blood flowing throughout the whole extent of the field of this battle "even unto the horses' bridles." After which it is said that the beast and the False Prophet were taken and cast into the lake of fire, burning with brimstone. And the history chronologically closes with the declaration that the smoke of their torment ascendeth up for ever and ever, (Rev. xiv. 11, xix. 3).

The various particulars of the two histories may therefore be thus brought into comparison.

THE BOOK OF JOSHUA.

The glorious vision of Christ to Joshua in the plains of Jericho. Josh. v. 13—15.

The sword drawn in the hand of Christ. v. 13.

The declaration of Christ, that he was come "as captain of the hosts of the Lord." v. 14.

The devoting Jericho to destruction. vi. 2.

The *armed* men of Israel who precede the ark. vi. 7.

The priests who preceded and accompanied the ark. vi. 6.

The mercy-seat of the ark overshadowed by the Cherubim. vi. 4.

The seven priests bearing seven trumpets of rams'-horns. vi. 6.

The six circuits of the first six days, during which Jericho was compassed about. vi. 3.

The seven circuits of the seventh day. vi. 4.

The earthquake of the seventh circuit of the seventh day by which the walls of Jericho fell. vi. 20.

THE APOCALYPSE OF ST. JOHN.

The glorious vision of Christ to St. John in the island of Patmos. Rev. i. 12—18.

The sharp two-edged sword proceeding out of the mouth of Christ. i. 16.

Our Lord as head of the Church holding the seven stars, or its ministers, in his right hand. i. 16, 20. ii. 1.

The command to St. John to write the judgments "which should be hereafter." i. 19.

The twenty-four elders who ascribe *power* to Christ. iv. 4, 11.

The four Cherubim who are in the throne, and round about the throne, and ascribe *holiness* to Christ. iv. 6, 8.

The mediatorial throne encompassed by the Cherubim. iv. 2—6.

The seven angels "which stood before God" in their priestly office, to whom are given seven trumpets. viii. 2—6.

The periods of the first six seals; otherwise called, of the first six trumpets. vi. viii. ix.

The periods of the seven vials of the seventh seal; otherwise called, of the seven thunders of the seventh trumpet. xvi. 1. x. 3.

The earthquake of the seventh vial of the seventh seal; otherwise called, of the seventh thunder 'of

The unarmed men of the tribes of the Israelites, who are called in Jeremiah the first-fruits unto God, who follow in the rereward of the armed men, and of the priests, and of the ark. vi. 9, 13.

The first judgments upon Sihon and Og on the other side Jordan, which caused the hearts of the inhabitants of the land of Canaan to faint with terror, and faithful Rahab to give glory to God. ii. 9—11.

The declaration of faithful Rahab, a convert from idolatry, "I know that the Lord hath given you the land and that your terror is fallen upon us, for the Lord your God he is a God in heaven above and in the earth beneath." ii. 9—11.

The warning given by faithful Rahab to her father's household, and her exhortations, in consequence of which they separated themselves from the idolatrous inhabitants of the city. ii. 13. vi. 23.

the seventh trumpet, by which the great city Babylon and the cities of the nations fall. xvi. 19.

The 144,000 of all the tribes of Israel, the first-fruits unto God and to the Lamb, who are connected with the Elders, and Cherubim, and mediatorial throne; and "follow the Lamb whithersoever he goeth." vii. 4. xiv. 1—4.

The earthquake of the sixth seal, and the first of the little opened Book; which took place in the period of the 1260 years; by which the faithful remnant were affrighted, and gave glory to the God of heaven. xi. 13. xiv. 7.

The voice of the first angel of Rev. xiv, or of the faithful Church on earth, who "had gotten the victory over the beast, and over his mark, and over the number of his name;" saying "Fear God and give him glory, for the hour of his judgments is come, and worship him that made heaven and earth." xiv. 7. xv. 2.

The warning voice of the second angel of Rev. xiv, or of the faithful Church, saying "Babylon is fallen, is fallen," i.e. is assuredly about to fall; and that of the third angel, saying, "If any man worship the beast and his image, the same shall drink of the wine of the wrath of God"—confirmed by the warning and exhortation of Christ himself, "Behold I come as a thief, blessed is he that watch-

eth"—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." xiv. 8—10; xvi. 15; xviii. 2—4.

Joshua sending the spies to bring into a place of safety, near the camp of Israel, all who were in the house of Rahab, distinguished by the token of the scarlet thread. vi. 22, 23.

Joshua saying to the children of Israel "Shout, for the Lord, hath given you the city," followed by the universal acclamation of the people. vi. 16.

The utter destruction of the inhabitants of Jericho with the edge of the sword. vi. 21.

The burning the city with fire. vi. 24.

Joshua pronouncing a curse for ever upon the city of Jericho. vi. 26.

Our Lord gathering in the harvest of his elect, or placing in security those who are distinguished by the token of the sprinkling of his blood. xiv. 14-16.

A great voice proceeding from the mediatorial throne of Christ, saying, "It is done," followed by "voices and thunderings." xvi. 17, 18.

The bloodshed of the battle of Armageddon, and the nations being smitten with the sword which proceeds out of the mouth of Christ. xiv. 20; xix. 15.

The beast and the False Prophet, taken in this battle, being cast into a lake of fire. xix. 20.

The smoke of their torment ascending up before God for ever and ever. xiv. 11; xix. 3.

In comparing a type of this complex character with its antitype, it may not be practicable to define the exact extent to which the parallel holds good; and some particulars may possibly have been omitted, which should have been noticed; or on the other hand others may have been introduced, where no parallel really exists: but enough is attained if it be shewn that the two histories stand in the relation towards each other of type and antitype in all their principal features; and may therefore be believed to do so in others which are of less importance.

LETTER VIII.

A minute interpretation of the fourteenth Chapter of the Apocalypse, as illustrative of the type of Jericho, and containing—A description of the Protestant British nation ;—Their dissemination of the Scriptures ;—Their prophetic announcements ;—Their exhortation addressed to the Papists, to quit Babylon ;—The blessing pronounced upon them as labourers in the cause of Christ ;—The separation and deliverance of believers, in answer to their prayer ;—The destruction of unbelievers. —Conclusion.

I now proceed to give a particular and minute interpretation of the fourteenth chapter of the Apocalypse, already briefly referred to in the preceding letter, as describing the preparatory labours of the Church previous to the fall of the mystic Babylon, and the destruction of the kingdoms of this world ; corresponding to those of faithful Rahab in the typical history ; and to shew the application of that ancient type to events taking place in the latest ages of the Christian Church.

This chapter, according to the regular chronological character of the Apocalypse, *belongs to the period* during which the vials of divine wrath are poured out upon the papal Church and nations, succeeding immediately, as it does, to the description given in the thirteenth chapter of the “forty-two months” of papal persecution : these vials of judgment are not however here announced, being deferred to the supplementary history of chap. xv. xvi., because they are common to the prophetic history of the western Roman empire (consisting of iv.—vii.), to that of the eastern Roman empire (consisting of viii.—x. 7),

and to that of the Church (consisting of x. 8—xiv.*), and the chapter under consideration, belonging exclusively to the history of the Church, is filled up by the interesting contrast of the gracious dealings of the Lord Jesus Christ with the protestant British people, as his true and faithful servants, the security and peace granted to them, and their works and labours of love, carried on in their ecclesiastical character, during this period of wrath; designed for the important purpose of preparing the world for the great judgment of Armageddon; with a description of which judgment the chapter terminates.

It is to be remarked that generally throughout the Apocalypse, as well as in this instance, a contrast is maintained between the papal Church and nations, and the protestant British Church and nation; because, as far as regards the western Roman empire, it contains only the history of the nine papal and the one protestant nation, referred to by the ten horns of Dan. vii. and of Rev. xiii. xiii. and xvii.†, corresponding to the distinction which formerly existed under the ancient dispensation between the whole body of the Gentiles, and the single nation of the Jews, who were the peculiarly favoured people of God, and chosen by him to be the depositaries of divine truth; whence it is under the symbol of the *Gentile idolators*, who tread under foot the outer court of the temple, that the *papal idolators* are described (Rev. xi. 3) as desecrating the visible Church of Christ during the period of the 1260 years; while on the other hand, when the first

* See "Treatise on the General Structure of the Apocalypse," pages 11, 12.

† The ten kingdoms of the western Roman empire are Ravenna, Lombardy, and Rome, constituting the temporal dominion of the Papacy—the kingdom of Naples—the kingdom of Piedmont united with Sardinia—the empire of Austria—the kingdom or empire of France—the kingdom of Spain—the kingdom of Portugal—and the kingdom of Great Britain. See "Combined View of the Prophecies."

French revolution, under the symbol of the earthquake of the sixth seal, is described as having taken place, followed by the announcement of "the great day of the wrath of the Lamb," and the spirit of political violence and discord is about to be let loose like the four winds to destroy the universal papal Roman empire, its earth, its sea, and its trees, it is under the contrasted symbol of the one hundred and forty and four thousand out of all *the tribes of Israel*, that the *protestant British nation* are represented as protected from the effect of these judgments, by having the seal of the living God impressed upon their foreheads, (Rev. vi. 12, to vii. 4); and they are here shewn in their *civil* or national capacity as the twelve tribes, constituting the complete Israelitish nation, because chap. vii. relates to the history of the kingdoms of the world or to the *civil* history of the western Roman empire; and as the number one hundred and forty and four thousand is one of those which imply sacredness or perfection, the symbol altogether represents them as *an elect nation*, chosen by God for the enjoyment of many peculiar privileges. And "what nation (we may ask) has judgments and statutes so righteous, or what nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for?" or what other nation amongst those of the old Roman empire can be considered as standing in the place of the ancient Jewish nation, the peculiarly favoured people of God, and thus contrasted with the papal nations, as signally preserved from the spirit of violence and discord, at the period of the first French revolution? respecting whom, also, if it be asked, as it was respecting the Jews of old, What advantage have they? it may equally be answered, "Much every way, chiefly, because that *unto them are committed the oracles of God.*" The

prophecies of Daniel agree with the Apocalypse of St. John in this as in all other respects; for where the same and last period is treated of as in Rev. vii. and xiv., the names of "*The Holy Covenant*," and "*The people who do know their God*," which, under the ancient dispensation could describe only the Jewish nation, are used to describe the protestant British nation; who are at the same time remarkably designated as being the greatest maritime power of the day, and referred to by the figurative expression of "*the ships of Chittim* *."

A similar contrast between the papal nations and the protestant nation of Great Britain occurs again in the Apocalypse, when the former are designated as those who "*worship the image of the beast, and who have in their foreheads the mark, and the name of the beast, and the number of his name*," (Rev. xiii. 15, 17) and the latter are described as "*having the name of God written in their foreheads*," and as having, by the act of the Reformation, "*gotten the victory over the beast, and over his image, and over his mark, and over the number of his name*," (Rev. xiv. 1, xv. 2).

Again, in reference to Rev. vii. 1, where it is shewn that the destruction of *the papal nations* is to be effected by their being given up to *the unrestrained fury of the four winds*, the *protestant British people* are contrasted with them, under the representation (Rev. xv. 2) of their

- * "*But the ships of Chittim shall come against him, therefore he shall return and have indignation against the Holy Covenant*," Dan. xi. 30; where the passage describes the defeat of Buonaparte's projects against Egypt by the navy of Great Britain.—See Combined View, pages 403—408. And again, "*They that do wickedly against the Covenant shall be corrupt by flatteries, but the people who do know their God shall be valiant and do exploits*." Where the formation, by the arts of Buonaparte, of the northern confederacy against the maritime superiority of Great Britain; and the dissolution of that confederacy by the victory of Lord Nelson, are the events described:—See Combined View, pages 419—429.

standing in security upon a *placid and glassy sea*, preserved from all such violence.

The symbol of an adulterous woman is also, in conformity to, the general figurative language of scripture, used in the Apocalypse to represent *the apostate papal church*, as being one who has forsaken her God, her maker, and her husband; with whom "*the kings of the (papal) earth have committed fornication*," (Rev. xvii. xviii. 3); while of *the protestant British nation* it is said, in reference to the purity of their doctrine, and their abhorrence of the papal idolatry, that they are "*not defiled with women, for they are virgins*," (Rev. xiv. 4).

Again, we read, that during the period in which the vials of wrath are poured out upon the papists, that *they repent not to give glory to God* (Rev. xvi. 9, 11); but of the protestant remnant, upon the occurrence of the earthquake of the first French revolution, which ushered in this period of judgment, it is said, that they "*were affrighted, and gave glory to the God of heaven*," (Rev. xi. 13); which protestant remnant are accordingly represented in the preface to these vials of wrath (Rev. xv. 3, 4) as singing "*the song of Moses and the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of Saints. Who shall not fear thee, O Lord, and glorify thy name?—for thy judgments are made manifest.*"

Thus is the sacred character of the protestant British people established alike by the prophecies of Daniel and St. John; and it is to this favoured people that the fourteenth chapter of the Apocalypse peculiarly relates, which commences with the following description.

"*And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.*"

The hundred forty and four thousand of all the tribes of the children of Israel who are sealed with the name of God in their foreheads, as being his servants, were, as has been already observed, represented in that portion of the Apocalypse, chapters iv. to x. 7, which relates to the kingdoms of the world, as *an elect nation*. But the passage before us, occurring in chapters x. 8, to xiv., which contain the history of the Church, describes the same people "having the name of God written in their foreheads," in their *ecclesiastical character*, united with Christ, the head of his Church, who is represented as a lamb, *i. e.* in his priestly office, standing upon Mount Sion; which peculiar imagery of the servants of God *standing* upon MOUNT SION, itself an emblem of the Church, has reference to the custom of writing *the name of any picture or statue upon a scroll placed under its feet*, and designates the elect multitude standing upon it, as THE TRUE CHURCH OF CHRIST: in the same manner that the TRANQUIL AND GLASSY SEA upon which the Israelitish nation stand, having the harps of God (Rev. xv. 2), is their designation, symbolically written under their feet, and to be read thus, viz. A PEOPLE IN A TRANQUIL STATE: and as the woman "clothed with the sun," *i. e.* with Christ the sun of righteousness, and the ruler of the spiritual world, has the MOON (which in the poetical language of scripture is always considered to be the spouse of the sun*) placed under her feet †, as her name and designation there symbolically written, viz. THE TRUE CHURCH—THE SPOUSE OF CHRIST ‡.

And I heard a voice from heaven, as the voice of many

* Gen. xxxvii. 9, 10. Rev. vi. 12; viii. 12.

† Rev. xii. 1.

‡ The scrolls upon which are written the names of the apostles, saints, and prophets, as "St. Peter," "Zechariah," "Nahum," &c., at the foot of the niches where their images formerly stood on the outside of King Henry the

waters, and as the voice of a great thunder : and I heard the voice of harpers harping with their harps. The heaven, from whence this voice is heard, is rather to be considered as part of the machinery of the prophecy, or the scene of the visions exhibited to St. John, than taken in any symbolical sense. The "sound of many waters" is in this passage used to describe the voice of the Church on earth, whereas in the opening vision (chap. i. 15) the voice of Christ himself is said to be "as the sound of many waters," the same symbols being employed throughout the Apocalypse in reference to Christ the head of his universal Church, to the Church of the glorified saints in heaven, and to the Church militant on earth; which beautifully intimates that they form together but one united body. Similar to "the voice of many waters" is "the voice of a great thunder," mentioned with it; which also describes the voice of the protestant Church on earth, while in Rev. vi. 1, x. 3, &c., according to the principle just adverted to, it is used as a symbol of the voice of the Church of the glorified saints in heaven.

"And they sung as it were a new song before the throne, and before the four Beasts (or Living Creatures) and the Elders: and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth." The protestant British people being said to sing, as with a voice of thunder or of many waters, their new and extemporaneous song of thanksgiving, harping with their harps; represents them, while the other nations are visited with divine judgments, as in a state of internal peace and tranquillity, engaged, as members of the true Church, in the solemn and delightful

Seventh's chapel, Westminster Abbey, and upon which scrolls it may be said that these images formerly stood, afford an interesting example of this modern as well as ancient custom,

worship of God: A similar representation occurs in chap. xv. 2, 3, where they are described as "having the harps of God," and as standing on a tranquil and glassy sea, corresponding to the description given of the twenty-four Elders and four Living Creatures, or Church of the glorified Saints in heaven, who, "having every one of them harps," worship before the throne of the Lamb, and sing a new song of thanksgiving; before which throne is "a sea of glass clear as crystal," indicative of the purity as well as of the tranquillity of the heavenly state: (chap. iv. 4, 6, v. 8, 9). And the union existing between the Church in heaven, and this elect body, representing the Protestant British Church on earth, is evidenced, not only by this similarity in the scenery, and in the description given of their employments, but also, by the express declaration that the latter sing this song "before," or in the presence of Christ, seated on his mediatorial throne, and in the presence of the four Living Creatures and the Elders, with whom they form the one united body of the universal Church.

When we farther read "that no man could learn this song but the hundred and forty and four thousand which were redeemed from the earth," we must advert to the principle that this prophecy treats solely of the ten kingdoms of the western Roman empire; and the British nation, in their ecclesiastical character, who, alone of these, see and acknowledge the hand of God in his judgments, and rejoice in every manifestation of his glory, is here again contrasted with the nine papal kingdoms who are the subjects of these judgments, but repent not to give him glory, in whose idolatrous worship it is however intimated, in the following verse, that they were once partakers.

"These are they which were not defiled with women;

for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb." The protestant British nation are here stated to have been redeemed, or separated and brought out from amongst the men of the papal Earth, previously to the time of this vision, that is, at the period of the Reformation, when by the labours and instructions of the Fathers of our Church, and through the purity of the doctrine they inculcated, they were presented as chaste virgins unto Christ (2 Cor. xi. 2). Acknowledging also no rule of faith but the word of God as contained in the Scriptures, they are said to "follow the Lamb whithersoever he goeth," and to have thus become a kind of "first-fruits" unto God and unto the Lamb, *i. e.* the anticipation of that abundant harvest which shall make glad the earth, and be gathered in during the millennial day, when the knowledge of the Lord shall cover it universally as the waters cover all the channels of the deep.

"And in their mouth was found no guile; for they are without fault before the throne of God." For God, regarding them as his chosen people in Christ, seeth no fault in them. As it was said of that stubborn and stiff-necked nation, whose place they now occupy, God hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. It was therefore of this nation we may believe that our Lord especially spake when he made the declaration to the Jews that the gospel of the kingdom should be taken away from them, and given to a nation bringing forth the fruits thereof. And we have been indeed, in our national capacity, as the first-fruits unto God and unto the Lamb, as the first ripe grapes (Hos. ix. 10); though we may be now becoming in his sight, through our authorized infidel amalgamation with the

Papacy, altogether, "as the vine of Sodom and the field of Gomorrah."

But Christ when he visits us with judgments will remember his loving kindnesses which have been ever of old, and will distinguish, as we shall see in the sequel of this chapter, between those who serve him, and those who serve him not. Neither let any one through inconsiderateness, or a mistaken shew of humility, reject the idea that we have been thus specially protected and favoured by God: for as he changeth not, though the *form* of his dispensations may, why should we not believe that they are still calculated to shew, as in ancient times, that he is rich in mercy towards those that fear him; and on the other hand, awful as is the thought, and incapable as finite minds must be of embracing and reconciling all the various attributes of their Creator, are we not simply to believe, on the plain declaration of an inspired apostle, that they are likewise calculated to make his glory and his power known, while he endureth with much long suffering the vessels of wrath fitted for destruction.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: And worship him that made heaven, and earth, and the sea, and the fountains of waters." The first of those works of the Church which are designed as a preparation to the world for the great judgment of Armageddon, is here represented to be the universal preaching of the everlasting gospel, and this with peculiar reference to the dissemination of the scriptures, through the instrumentality of the British and Foreign Bible Society; by whom they have been trans-

lated into almost all the languages of the known world, and as widely and profusely dispersed ; which great work took place within the period of the thirty years of Daniel, and of the first six vials.

The angel being described as flying *in the midst of heaven*, intimates the conspicuous station which this Society occupies, like the sun in the firmament, whose voice goeth out into all lands, and his words into the ends of the world. A corresponding description may be found in the prophecy of the two witnesses of Rev. xi. 3—12, which represents, in chronological order, the concealment and degradation of the two testaments during the 1260 years dominance of the papacy, under the figure of these witnesses prophecying clothed in sackcloth ;—the total denial of their authority, and the consequent abolition of public worship in *infidel* France for the three years and a half which succeeded to the *papal* period ; described as their being slain, and lying dead in the great infidel city for three symbolical days and a half ;—and the legal revival of that authority, and consequent re-establishment of public worship in France, at the expiration of this last period ; symbolized by the spirit of life entering into them, and their again standing on their feet ; when “ they hear a great voice from heaven, saying unto them, Come up hither : and they ascend up to heaven in a cloud, and their enemies behold them : ” which beautiful figure of the ascent of the two witnesses in an illuminated cloud of glory, in the sight of all their enemies, represents, like the conspicuous flight of the angel, “ *in the midst of heaven*,” the splendid station which has been occupied, and is still occupied by the Bible Society, and the exaltation of the Scriptures of the Two Testaments, through their instrumentality, in the sight of all the *papal* and *infidel* nations of the Continent.

The description given of the angel "having (as a visible word) the everlasting gospel to preach," singularly accords with the work and object of the Bible Society in the distribution of the Scriptures; and his proclamation may be considered as revealing the contents and designed effect of the volume. So suitable, indeed, is the representation given in the text to that work in the Church which it is designed to prefigure, that frequent references have been made to it by the members of the British and Foreign Bible Society, as well as by its late secretary, and historian of its "Rise and Progress," who made choice of it as the motto to his work.

But though the British and Foreign Bible Society possesses a peculiar interest in this symbolical imagery, which agreeably to the definite character of prophecy is meant to describe some definite and visible object, yet, as it is to be considered as thus distinguished only as affording by its acts *one* of the most prominent and striking indications of the universal spirit for diffusing his word of truth, with which God was pleased at this time especially to endue his Church; and which prevailing characteristic of these times the prophet Daniel refers to, when he says, "They that understand among the people shall instruct many;" all other Bible Societies, and the various Missionary Societies acting with a similar object, may, I conceive, be regarded as virtually, though not actually, included herein.

The announcement of the angel that the hour of God's judgment is come, and his calling on all nations to glorify him, is an evidence that this preaching of the everlasting gospel is designed as a preparation for those awful events which are coming upon them; to lead to the repentance of some, and to be a witness against others, who continuing in hardened impenitence, shall bring upon themselves swift destruction. For the same end did our Lord

send forth his disciples when he declared unto them "Ye shall not have gone over the cities of Israel till the Son of Man be come." And again, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," (Mat. x. 23, xxiv. 14): both of which passages, from the analogy of the termination of the Jewish and Gentile dispensations, of which the one was the anticipation and type of the other, may be considered as having a joint reference to the times preceding the destruction of Jerusalem, and to the present universal preaching of the gospel to every nation, and kindred, and tongue, and people through the means of the favoured British nation, previously to the approaching destruction of all those his enemies, who have shewn, by their deeds and by their idolatries, that they will not have him to rule over them.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The proclamation made by this angel describes, as the second work of the Church, the sending forth the prophetic announcement of the judgments about to be inflicted upon the Papacy: and its period will be found to be that of the forty-five years of Daniel, or of the seventh vial, commencing in the year 1823, under which great Babylon comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath (Rev. xvi. 19); for the same declaration, "Babylon is fallen, is fallen," &c., again occurs (Rev. xviii. 1—3) in the vision of "the judgment of the great Babylon that sitteth upon many waters," (Rev. xvii. 1, to xix. 3), which contains a more detailed account of the period of this vial, and is shewn to St. John by the angel who pours it out.

The words of the announcement agree with those of

the prophet Isaiah (chap. xxi. 9), "*Babylon is fallen, is fallen* ; and all the graven images of her gods he hath broken unto the ground ;" in which the fall of the literal Babylon was predicted one hundred and seventy-six years before the event took place, and with those of the prophet Jeremiah (chap. l. 2, li. 8), "*Babylon is taken, Babylon is suddenly fallen and destroyed* ;" a declaration which also preceded the event fifty-seven years.

The evidence that such a work as is here described has succeeded to that of the universal dissemination of the Scriptures, will be found in the particular attention which has within the last few years been paid to the prophetic portion of them ; and in the many warnings which have been given by the ministers of the gospel of the judgments about to be inflicted upon the papal nations of the Continent : in the course of which they have frequently repeated this proclamation of the prophetic angel, or adopted it as the text of their discourse* ; which warnings have been farther enforced by the very numerous publications on the subject of prophecy lately sent forth. This movement began to manifest itself decidedly in the Church soon after the period of the forty-five years had commenced ; and in 1826 it assumed a more substantial form by several persons associating together and subscribing a written declaration of their opinion, that it was the duty of the Church to study the prophetic Scriptures, with particular reference to the coming of our Lord ; the only qualification required being that they should be believers in his divinity ; which association afterwards took the name of the Prophetic Society, and for a long time held weekly meetings to read and discourse on the prophecies. The annual meetings

* One of the first and most interesting of these announcements was a sermon preached in 1825, and afterwards enlarged and published in two volumes, under the title of "*BABYLON FOREDOOMED*."

of those persons from all parts of the kingdom who were most known as having studied this subject, held during a week, for several successive years, at the country residence of one of the members of this association, must also be referred to in enumerating the interesting characteristics of the period. Nor is it probable that the fact, that an extraordinary disposition to inquire into the prophecies of scripture has of late years been manifested in the Church, and does now pervade it, will be denied by any one, whether he may have been accustomed to regard the circumstance with approbation or otherwise*.

The passage (Rev. xviii. 1—3), above referred to, as forming a part of the vision of the judgment of the great Babylon (Rev. xvii. 1, to xix. 3), describes the same prophetic announcement, under the following beautiful and somewhat varied figure: “ *And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory, and he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird: for all nations have drunk of the wine of*

* The interpreters of prophecy should not derogate from the work of the Bible Society, because some of the excellent and pious men who have been the honoured instruments of carrying forward that great work, have, through a grievous error (fatal as far as the interests of this country are concerned), united with others in divesting us of that national protestant character which has been hitherto our shield and protection against the judgments which are pouring out upon the papal nations, and have likewise been found advocates for continuing to blend with the inspired volume that which they acknowledge to be uninspired. Neither, on the other hand, ought the advocates of the Bible Society to object against the prophetic announcements of the Church, as not being a divine work, because some of those, who were the honoured instruments of bringing them forward, have fallen into peculiarities in their doctrinal statements equally to be deplored. The experience of the Church is, and ever has been, calculated to teach a lesson of humility to all.

the wrath of her fornication." Here the scripture declares that the whole earth is lightened with the glory of God through the study of his word of prophecy; by which his hand is made visible and acknowledged upon the earth. So from Rev. xi. 13, where upon the fall of the tenth part of the papal city it is said that "the remnant were affrighted and gave glory to the God of heaven," and from the proclamation of the first angel, Rev. xiv. 7, "Fear God and give glory to him, for the hour of his judgment is come," we learn that to acknowledge the hand of God and his justice, when his wrath is poured out upon his enemies, is to give him glory. Thus the exhortation addressed by Joshua to Achan, when he was told to acknowledge his crime, and the justice of his punishment, was that he should give glory to the Lord God of Israel; and make confession unto him." (Josh. vii. 19.) Neither can a stronger testimony be given, as to the duty and advantage of endeavouring to understand the prophetic portion of the word of God (represented in this chapter as being one of the exclusive privileges of the Protestant British nation), than is here implied in the text, which says of the angel, or particular body of the Church who bring these prophetic announcements, that he had "great power," and that "the earth was lightened with his glory."

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast

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and his image, and whosoever receiveth the "mark of his name." The third work of the Church, described as immediately succeeding to the announcement of the judgments upon Babylon, is the calling the elect people of God to come out of her, lest they be made partakers in that awful punishment denounced against those who shall be found in her communion. In like manner, in the prophecy of Isaiah, the exhortations addressed to the Jews to quit Babylon, are thus introduced immediately after the judgment pronounced upon her. "I have declared the former things from the beginning, and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass: because I knew that thou art obstinate, and thy neck as an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it thee.—*The Lord will do his pleasure on Babylon, and his arm shall be on the Chaldeans.*"—"Go ye forth of Babylon, flee ye from the Chaldeans." (xlviii. 3—5, 14, 20.) In which passage it is also worthy of observation, that the word of prophecy is said to be given to the Jewish people, that the evidence afforded by its fulfilment to the wisdom and power of God, might be a means of subduing the natural unbelief and hardness of their heart. In Jeremiah we find a like connexion between the doom of Babylon, and the exhortation addressed to the people of God to come out of her. "The word that the Lord spake against Babylon, and against the land of the Chaldeans, by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, *Babylon is taken*,—her idols are confounded, her images are broken in pieces.—*Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans.*"—"Flee out of the midst of Babylon, and deliver every man

his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence. (Jer. l. 1, 2, 8; li. 6.)

This great work of calling the elect people of God out of the mystic Babylon, was remarkably manifested in the Protestant British Church in the year 1827, when a Society was formed "To Promote the Religious Principles of the Reformation;" and to endeavour by means of preaching, and public disputations, to convince the Roman Catholics of the erroneous nature of their faith. The extraordinary degree of success which had previously attended the attempts of a few clergymen in Ireland to promote this object, gave rise to the Society, and bore upon it so decidedly the divine impress, (as may be said to be always the case with events which are subjects of prophecy), that an acknowledgment that the hand of God was visible in this first commencement of their work, was openly made at the public meeting by which the Society was regularly established; whose exertions have since been extended to England, and are about to be directed to the continent of Europe.

In the Explanatory history of the western Roman empire, (Rev. xvii. 1—xix. 10,) communicated by the interpreting angel, and relating exclusively to the period of the seventh vial, an exhortation similar to that in the chapter now under consideration immediately follows the prophetic announcement of the doom of Babylon: "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. xviii. 4, 5); but instead of being stated, as in the former instance, to proceed from the Church on earth, it is here represented as being the voice of Christ him-

self; who thus completely identifies himself in all things with those who constitute his mystical body. This exhortation of our Lord so exactly accords with the objects which the Reformation Society was instituted to promote, that its members (as was observed on the passages which describe the two preceding societies) continually refer to it as their authority and sanction in their sermons, speeches, and official reports; while so accurately also is the time of the formation of this and of the preceding Societies defined, that from the circumstance of the work of the dissemination of the Scriptures being mentioned in the *first part* of Rev. xiv., (which chapter relates to the period of the pouring out of all the seven vials, commencing in 1792) and of its being entirely omitted in Rev. xviii., (which relates exclusively to the period of the seventh and last vial, commencing in the year 1823,) it is made clearly to appear that this first society takes place in the period of the first six vials, *i. e.* between the years 1792 and 1823. And again, from the prophetic announcements, and the exhortation to the Papists to quit Babylon, being mentioned in the *latter part* of Rev. xiv., and exclusively in Rev. xviii., it is also clear that the two last Societies would not take place till the period of the seventh vial, commencing in the year 1823.

As kindred institutions, and helps to the work of the Reformation Society, whose peculiar characteristic it is to invite to public discussion the supporters of the Roman Hierarchy, and refute, in the presence of her followers, all those arguments, and false glosses of Scripture, by which her people are held in bondage, may be reckoned the Continental, the Irish, and all other Societies, whose object it is, equally with the Reformation Society, to instruct the Roman Catholics in the true principles of the gospel.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

In these words allusion appears to be made to the tenth verse of the preceding chapter, where, after the sufferings and captivity of the Church during the Papal period have been predicted, the following denunciation of God's righteous judgment upon her oppressors is added for her consolation and support. "He that leadeth into captivity, shall himself go into captivity: he that killeth with the sword, must himself be killed with the sword. *Here is the patience and faith of the saints,*" or here is predicted that vindication of their cause, which they must wait for in the exercise of faith and patience. And the reference made in the passage under consideration to this former prediction, by a repetition of the words therein used, appears designed to point out, that the doom of Babylon having been now, in the preceding verses, finally pronounced, and the people of God also separated from her, that promise formerly made to the Church, for the fulfilment of which they have so long waited, saying, with the martyrs who had suffered by pagan persecution, "How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth," is about to be fulfilled. So that upon this generation shall come all the righteous blood that hath been shed upon the earth, from the blood of righteous Abel, to that of the last individual who may have fallen a victim to papal ignorance and bigotry.

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them." The description of the going forth of the three angels, with their several proclamations, (Rev. xiv. 6—11,) containing as

it were a brief abstract of all the works of the Church, which are preparatory to the vintage of Christ's wrath, is followed by the beautiful passage now before us; where we have a representation of our Lord's dismissing these the husbandmen in his spiritual vinyard, at the end of their appointed work-day, with his approval of their labours, and with a promise of a reward to be bestowed upon them when he shall come to give unto every man according as his work shall be. The blessing pronounced upon *the dead*, which die in the Lord, *from henceforth*, seems to imply that this blessing has peculiar reference to those departed saints who have been engaged in the works of the Church, described in the preceding verses, and who shall receive from Christ the reward which, in various parts of the Apocalypse, he promises to his faithful servants; and who, in their glorified state, will be employed with peculiar honours in the administration of his millennial kingdom on earth; in the same manner as angelic beings are now appointed to minister to those who shall be the heirs of salvation: and it must be believed that like the Jewish theocracy, and having the same locality, this kingdom will be established with a visible glory, and occasionally, at least, with the visible manifestation of those who are appointed to administer it. The reward to be bestowed upon the faithful servants of Christ at his coming is described under the most striking figures, as that he will "make them sit down to meat, and will come forth and serve them," (Luke xii. 37.) Or, in the language of the parable of the Talents, that he who shall be found to have gained ten, shall then be made ruler over ten cities: he that hath gained five, over five cities; and so in proportion as their works shall have been; which will "*follow them*" as evidences of their faith. To the early Church, who

lived in the period of Pagan persecution, it was thus distinctly promised, that they should be made partakers of the reign of Christ when he "breaks the nations with a rod of iron, and dashes them in pieces like a potter's vessel," (Psal. ii. 9). "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers; even as I received of my Father," (Rev. ii. 27). And also, that they should be partakers of Christ's peaceful reign during the millennial period, "To him that overcometh," or, is faithful unto death, will I give "the morning star," or the first resurrection. To him that overcometh will I grant to sit with me in my (mediatorial) throne, even as I also overcame, and am set down with my Father in his throne," (Rev. ii. 28; iii. 21); which rewards are again spoken of, or referred to, when their bestowment is near at hand, in Rev. xi. 17, 18; xiv. 13. And described as in the actual possession of the saints, Rev. xix. 14, 15, and xx. 4.

We may farther remark, that this promise of future reward under the millennial dispensation, is here introduced by the words "Thus saith the Spirit;" as in the epistles to the seven Churches, each promise to those, who, during the period of Pagan persecution, should be slain for the word of God, and for the testimony which they held, is introduced by the words, "He that hath an ear, let him hear what the Spirit saith unto the Churches," (Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22.) Thus every person in the Triune Jehovah is set forth in this prophecy, as well as in the other Scriptures, as the "exceeding great reward" of his believing people; and though the Church is not in our own days, as in the Pagan and Papal periods, called to the crown of mar-

tyrdom, we learn that she has the means afforded to her of obtaining a similar reward, by her exertions in the cause of Christ, during the period in which preparations are going on for his approaching manifestation in glory and in power.

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the Harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

Rev. xiv. 15, 16. This new and beautiful vision describes the prayers of the Church on earth going forth to Christ for his interposition and protection in the awful crisis which is evidently approaching; and our Lord, in answer to these prayers, separating them from the rest of the world, and placing them in safety. With respect to the period of this prophecy, we can only say that it is the next in the order of fulfilment; and that when the time shall arrive, the spirit of prayer being bestowed upon the Church, with peculiar reference, it must be supposed, to the divine interposition in our critical situation, will without doubt be manifested by some decided and overt act, so as to be evident to all those whose eyes are open to the wonderful works which God is performing in our days*. And the peace and security of the Church under the divine protection, in whatever way that may be afforded, will also be un-

* At the time this exposition of the Harvest of the earth was written, I did not know in what way it would be fulfilled; and I believe no such questions existed, as have since been publicly agitated at the anniversaries of several of the religious societies, relative to prayer and separation from Socinians: and which, as far as

doubtedly answerable to that of the symbolical imagery. This protection and deliverance will answer to that of Noah from the flood, of Lot from out of Sodom, and of the Jewish Church at Pella; but whether it will be effected by any local removal or not does not appear, and the Church must wait in a spirit of sobriety and prayer for direction. The probability is that she will be gloriously delivered in the midst of her enemies, according to the prophecy of Joel, ii. 32: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said; and in the remnant whom the Lord shall call:" where a remarkable interposition of God in behalf of his people in Jerusalem, and in Great Britain (here designated, as in Rev. xi. 13, the remnant who should be called to the knowledge of God under the Gentile dispensation), appears to be spoken of.

"And another angel came out of the temple which is

regards the British and Foreign Bible Society, are still under discussion. See the publications in favour of these measures, by the Rev. G. W. Philips, the Rev. G. Noel, T. P. Platt, Esq., Hon. Librarian to the British and Foreign Bible Society, A. Rennie, Esq., and others; also the printed resolutions entered into by the Provisional Committee of Friends of the British and Foreign Bible Society, meeting in Sackville Street, for the purpose of effecting a separation from Socinians: which important measure, as carried at the late anniversary of the Naval and Military Bible Society, I desired to recognize with thankfulness, as what I believed to be the beginning of a great work in the history of the Church.

The particular characteristic feature in the prophecy, that the prayer of the Church has reference to *the awful crisis in which she is placed*, though not manifested as the subject of prayer was brought forward at the religious Anniversaries, has been plainly so in the establishment, about the same time, and I believe by the same parties, of a weekly public meeting held in Sackville Street for prayer, in reference to *the awful and critical state of the Church and nation*. See also an address to the Church, "on the duty and necessity of prayer, in the *present eventful crisis*," with "a prayer for the *present eventful crisis*," by a well-known and respected Clergyman, which appeared in The Record of June 27, 1831.

in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Every preparation having been made, as represented in the preceding verses, for the final judgment upon the kingdoms of the world, this great event is next described; but in terms which form a contrast to those of the preceding vision: for the Harvest of the earth contains only indications of peace and mercy, but here all the circumstances indicate vengeance: for the angel is not, as in the former case, said to come out of the temple or holy place, representing the Church on earth; but is one of the glorified spirits of the martyred saints from the temple in heaven, or holy of holies; from whence also they come forth when they pour out the vials of the wrath of God upon the earth, (Rev. xv. 5—8). And the other angel who calls upon him to reap the vintage, also comes from the altar, beneath which the blood of the victims slain in sacrifice was always poured; and from whence therefore the souls of the martyred saints in the period of the fifth seal, cry out for vengeance, saying, "How long, O Lord, holy and true, dost thou not judge and avenge *our blood* on them that dwell on the earth?" This angel is also said to have "power over fire," an universal symbol of vengeance inflicted upon an enemy. So in Rev. viii. 5, a censer is filled with *fire* from the altar, which being cast into the earth, brings upon it the same judgment of the seventh vial, which is here about to be described.

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine-press was trodden

without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." From no source of symbolical imagery could a figure be obtained which so impressively describes an entire conquest, and the slaughter and bloodshed a field of battle, as does that act of ancient husbandry, the treading of the wine-press, or the crushing of the grapes by the human feet. It is under the same figure, therefore, that we find the destruction of the enemies of the church, at the battle of Armageddon, described in the prophecy of Isaiah. "Who is this that cometh from Edom (the type of the enemies of Christ) with dyed garments from Bozrah?—Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment: for the day of vengeance is in my heart, and the year of my redeemed is come." Isaiah, lxiii. 1—4. Though our Lord appropriates to himself this destruction of the nations at Armageddon as his own act, he does not thereby exclude the intervention of human or angelic agency; for here the martyred saints in heaven inflict the judgment; the vintage of the earth not being described as reaped by Christ himself, as the harvest is, but by the Church in heaven, symbolized by the angel who comes out of the temple in heaven, having a sharp sickle. The vials of wrath also, of which this forms a part, are poured out by them: and they are associated with Christ in the more detailed account given of this judgment in Rev. xix., where Christ is represented as a conqueror, on a white horse, coming to tread the wine-press of the fierceness of his wrath; and the armies of

the saints in heaven, clothed in white linen, follow also on white horses. Such honour have all the glorified saints. This destruction of the enemies of Christ takes place without the boundaries of the papal city, or ten divisions of the Western Roman empire; agreeably to which we find, from Dan. xi. 45, that Antichrist with all his hosts will fall not within the bounds of the papal territory, but in the land of Judea, "between the seas, in the glorious holy mountain." The thousand six hundred furlongs here spoken of may be considered as indicative of the extent of its territory*. This battle, we have reason to believe, both from the place it occupies in the divine dispensations, being the great judgment upon the nations for their rejection of the gospel of Christ, and their persecution of his Church; as well as from the awful description of the effusion of blood, which is here said to flow even unto the horses' bridles, corresponding to that given by the other prophets, which have been explained on a former occasion†, will, we have reason to believe, be one of the most signal acts of the vengeance of God which has ever been, or will be, displayed on the earth. With this event, therefore, closes the main prophetic history of the Church, as contained in Rev. xi. to xiv. The subsequent events relating to it, as the millennial reign, of which Jerusalem will be the seat, being given, chap. xx. 1—6, in the Explanatory History of the Eastern Roman empire; and the eternal blessed estate of the glorified Church in heaven being described, chap. xxi. 9, —xxii. 5, in the Explanatory History of the Church.

* See Mede's Works, book iii.

† See Combined View, pages 493—504.

Having brought the history of the Church to a close with the interpretation of the 14th chapter of the Apocalypse, it remains to be observed, with respect to our present position in prophetic history, and our future expectations, that now, upon the theatre of Italy, is about to be solved that interesting problem, formerly discussed*, whether the imperial tyrannical reigns of Rome and Austria will be for any space of time contemporary, that is, whether the young Napoleon, who must shortly be raised to the throne of Rome by the development of the present continental revolution, will be so with the consent of, or in opposition to Austria. The time of the destruction of all the kingdoms of the world is involved in this question; for, as the attack made by the emperors of Austria and Russia upon Antichrist, thus manifested in his last form, is described in Dan. xi. 40, as almost the immediate precursor of the battle of Armageddon, if there be no intervening period during which he will reign in Rome in friendship with Austria, that final act is even now almost close at hand: and the interval to the year 1847 must be filled up by the unexampled trouble described in Dan. xii. 1, and in preparations for the event, whatever it may be, which will mark the cleansing of the Sanctuary at Jerusalem, at the expiration of the times of the Gentiles. If, from the prophetic civil history, we turn to the ecclesiastical, we shall be confirmed in the idea that the battle of Armageddon is not far distant; for I have not the slightest hesitation in saying

* See Combined View, edit. 1826, pages 486, 487.

that the movement now manifesting itself in the Church, distinguished as it is by the characteristics of prayer for the nation, in reference to the present awful crisis of our affairs, and by the act of the separation of the Church of Christ from his enemies, is the commencement of that Harvest of the earth, which immediately precedes the vintage of wrath. Little do those pious but mistaken persons, who, from motives of a false liberality or of worldly policy, oppose these measures, know, that if they would not perish with the enemies of Christ who deny his godhead, and if they hope for his protection and presence in the awful crisis which is approaching, they are now called upon to separate themselves from them; and that even charity requires that they should do so, that they may thus warn them of their danger, while they secure their own preservation. We therefore find to be united in the events of the present day, the last political sign of the effusion of the seventh vial, and the last ecclesiastical sign of the separation between the servants of Christ and his enemies; combining to prove that the great crisis for which all nations appear to have been arming themselves for the last few months, is near at hand. Nor can we suppose that when the young Napoleon shall be raised to the throne of Rome, virtually, by so strong a principle as the revolutionary excitement now pervading the whole Continent, the period of his comparative pupillage, or of the contemporary reigns of Rome and Austria, can, under any circumstances, be of long duration; neither can the harvest of mercy be supposed much to precede the vintage of wrath. Whether, however, a longer time occur, or whether, as in former cases, the separation of the people of God only takes place on the very eve of the infliction of the judgment, it becomes all to be watchful that they may be found prepared for that

great day, when Christ shall manifest himself in wrath toward his adversaries.

Referring then once more to the typical history, which we have endeavoured to illustrate, we may affirm, that the seventh circuit of the seventh day hath already been made round the walls of the modern Jericho: the voice is to be considered as having already gone forth from the mediatorial throne, saying, "It is done:" and the Church in general who have been comparatively silent upon the subject of the judgments coming upon the world, as revealed in prophecy, until "the time of the end," or period of the seventh vial, has during the last few years, in which the prophetic voice has gone forth, been loudly heard; as, at the corresponding period, was the voice of the hosts of Israel, who were commanded *not to speak, nor make any noise with their voice, neither to let any word proceed out of their mouth*, until they were bid to shout on the seventh circuit of the seventh day. The times of the Gentiles being nearly expired, it may now be said of all the kingdoms of the divided Roman empire, as was once announced to the ancient Babylon, its prophetic type, that their days are numbered, and finished. They have been weighed in the balances, and have been found wanting. With respect also to this country in particular, the time of our preservation as the Protestant nation, standing in the situation of the ancient Israel, the peculiarly favoured people of God, is drawing to its close; and the re-establishment of the literal Israel in their former supremacy is at hand; while we have already begun to cast off our Protestant character, which has hitherto been our shield and protection; and blasphemous acts of impiety, and open defiances of Christ, are perpetrated in our metropolis, surpassing even those which distinguished the first period

of revolutionary and infidel impiety in France. Indeed, the interesting question which now alone remains to be decided with respect to this country is, to what extent the deliverance of individuals may be vouchsafed, in that time of general trouble which is fast approaching? So far we know, that the believing Church is, under all circumstances, called upon to rejoice, and never more than in times of difficulty and trial, when she may expect peculiarly to enjoy the manifestation of the presence of her Lord; and the time is come that, in conformity to the type which we have considered, her voice should be united as the voice of one man, to proclaim with a triumphant shout, "THE LORD HATH GIVEN US THE CITY," the walls of which now tremble with the political earthquake of the seventh vial, and shall ere long fall down flat; when the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever," and the joyful acclamation shall be heard throughout the universal heaven, saying, "The Lord God omnipotent reigneth," (Rev. xix. 6), and of his dominion, kingdom, and power, there shall be no end.—Even so, Amen.

July 12, 1831.

